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THE CHURCH'S OBLIGATION IN VIEW OF GOD'S PURPOSE FOR THE WORLD

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American Section

Report of Commission I

to

THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK

HELD IN STOCKHOLM, SWEDEN

August 19-30, 1925

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UNIVERSAL CHRISTIAN CONFERENCE
ON LIFE AND WORK

Commission Reports

I. The Church's Obligation in View of God's Purpose for the World.

II. The Church and Economic and Industrial Problems.

III. The Church and Social and Moral Problems.

IV. The Church and International Relations.

V. The Church and Education.

VI. Methods of Co-operative and Federative Efforts By the Christian Communions.

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GENERAL PREFACE

A few words should be written about the inception of The Universal Christian Conference on Life and Work. In the summer of 1919 the International Committee of the World Alliance for International Friendship Through the Churches met at The Hague. This was the first meeting of an international character held after the signing of the Armistice, if one excepts a small gathering of labor leaders. About sixty leaders of the Churches were present, representing nearly all the Protestant Communions and most of the countries of Europe. Ten or twelve delegates were present from America.

The meetings at The Hague developed so sweet and reasonable an atmosphere, at a time when great bitterness prevailed everywhere, and the delegates present expressed themselves so strongly as to the un-Christian character of war and the necessity of establishing a world order on a new and Christian basis, that several of the delegates felt strongly that the time had come for the Churches officially to get together and say what these Churchmen semi-officially were saying. As a result Archbishop Soederblom of Sweden, Dr. Charles S. Macfarland of America, the Dean of Canterbury, Dr. Henry A. Atkinson and others held an informal meeting to discuss the possibility of bringing the Churches of the world together for a Conference, where the Churches could utter their united conviction on international matters and all other matters with which society would have to deal in the reconstruction of civilization and the building of a new and better civilization on the ruins of the old, which lay all about them.

This preliminary meeting was not altogether spontaneous for on two separate occasions during the progress of the war, Archbishop Soederblom had communicated with the Churches of Europe and America regarding the possibility of such a conference and the Federal Council of Churches of Christ in America had suggested that a Conference of the Federated bodies of Churches in all the countries might meet together after the war. The unanimous opinion of the unofficial group at The Hague was that a committee should be appointed to bring the leaders of the Churches together with the aim of convincing them of the necessity of such a world gathering of the Churches ,and asking them to take the matter up with their respective denominations. This committee went from The Hague to Paris and brought together as many of the leaders of the Churches as possible upon such short notice. This meeting became greatly interested in the project and requested Dr. Frederick Lynch, Chairman of the Committee on Ecumenical Conference of the Federal Council of Churches of Christ in America to arrange for a preliminary meeting of the Churches the following summer.

Dr. Lynch proceeded from Paris to London and had several interviews with the Archbishop of Canterbury, Dr. F. B. Myers, Dr. Thomas Nightingale, Dr. J. H. Shakespeare and others. Meantime, Archbishop Soderbloom undertook to interest the Scandinavian Churches and Dr. Choisy

the Swiss Churches. Sufficient interest was aroused to warrant the calling of a preliminary Conference at Geneva in the summer of 1920.

As a result of the procedures recorded above, one hundred delegates assembled at Geneva in August of 1920. A three days session was held and the Conference gradually began to assume shape. Great interest was manifested and all present expressed themselves to the effect that the Church Universal had a great opportunity to exert a determining influence upon the new order that must follow the war. Furthermore the world was waiting for some great pronouncement from the Churches upon such questions as war and peace, the industrial order; such immediate problems as those having to do with intemperance and vice and upon all ethical and moral questions. It was felt that a positive and commanding utterance of the Churches in these trying years would do much to encourage a disheartened world and would make it much easier for those who were trying to reconstruct the world on a Christian basis to carry on this high task. There was much confusion in the world as to just where the Church did stand on these great problems disturbing the minds of men. The conviction was expressed that only as the rule of life laid down by the gospels became the law of nations could any hope for security and peace be found or the great sores of the world be healed.

Furthermore it was felt by all that whatever new international machinery might be set up or whatever new industrial order might arise, it was only as these were permeated by the spirit of Jesus Christ that they would fulfill the high hopes of their founders. It was also strongly felt that two great blessings might ensue from such a Conference. On the one hand all individual communions would profit by this period of common intercourse, especially those communions that had greatly suffered from the war. They would be made strong in the consciousness of the oneness of all Christ's disciples. On the other hand the coming together, if only for a month, of all the Churches of the world, to cooperate in the common task of redeeming the world order, and to make some great common pronouncement on the place of Christ in our civilization would be a great object lesson to the world.

At Geneva a large International Committee was set up which was divided into four groups, one for America, one for the British Empire, one for the European Protestant churches and the fourth representing the Orthodox Eastern Church. The International Committee appointed a smaller Executive Committee, which held three meetings in successive years, one at Peterborough, England, one at Zurich, Switzerland and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, and was very fully attended by delegates from all the communions and nations. At this meeting the programme for the Conference assumed final shape. It was voted that the program for Stockholm should include the following groups of subjects:

1. The Church's Obligation in view of God's purpose for the world.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The reports which followed are in fulfillment of this vote taken at Helsingborg. In April, 1924, the full Committee met again at Birmingham, England, in connection with C. O. P. E. C. and reviewed the progress made upon the reports and dealt specifically with plans for the Stockholm meeting.

This is in brief the history of The Universal Christian Conference on Life and Work, and is the explanation of the reports which follow. These reports have been prepared with great care by the leaders of the Churches and by experts in the several questions discussed. They are submitted to the Conference in the hope that the Conference will receive them in the same spirit in which they have been written, i.e. in the endeavor to find the common consciousness of the Churches upon these subjects and to voice its united feeling.

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Pastor of First Presbyterian Church of Nashville, Tennessee.

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FENNELL P. TURNER
Secretary of Foreign Missions Conference of North America.

REV. CHARLES L. GOODELL, D.D.
Executive Secretary of Commission on Evangelism and Life Service of Federal Council of the Churches of Christ in America.

Members

ALEXANDER, ARCHBISHOP OF NORTH AND SOUTH AMERICA
Greek Orthodox Church

ANDERSON, PROFESSOR FREDERICK L.
Department of New Testament Interpretation, The Newton Theological Institution.

BADER, REV. JESSE M.
Secretary of Evangelism, Disciples of Christ.

BELL, REV. W. Y.
Pastor of the Colored Methodist Episcopal Church.

BROMER, REV. EDWARD S., D.D.
The Theological Seminary of the Reformed Church in the United States.

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Secretary of The National Council of the Congregational Churches.

CAVERT, REV. SAMUEL McCREA
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CHAMBERLAIN, REV. WILLIAM I., Ph.D.
Corresponding Secretary of The Board of Foreign Missions of Reformed Church in America.

CHESTER, REV. SAMUEL H., D.D.
Advisory Secretary and Editor of Executive Committee of Foreign Missions, Presbyterian Church in the U.S.

COREY, REV. STEPHEN J., D.D.
Vice-President of United Christian Missionary Society Secretary of Department of Foreign Missions.

DAY, REV. WILLIAM HORACE, D.D.
Pastor of The United Church (Congregational) in Bridgeport, Connecticut.

EWING, REV. J. C. R., D.D.
Former President of Forman Christian College, Lahore, India.

FAGLEY, REV. FREDERICK L., D.D.
Executive Secretary of Commission on Evangelism and Devotional Life of National Council of Congregational Churches.

FLINN, REV. RICHARD ORME, D.D.
Pastor of North Avenue Presbyterian Church in Atlanta, Georgia.

FORSYTH, REV. DAVID D., D.D.
Corresponding Secretary of Board of Home Missions and Church Extension, Methodist Episcopal Church.

GODDARD, REV. O. E., D.D.
Pastor of McKendree Methodist Church in Nashville, Tennessee.

GRUNERT, REV. FRANCIS E.
Pastor of The Moravian Church (Protestant Episcopal).

HARDCASTLE, REV. J.
Member of Faculty, Board of Education and Theological School under supervision of Primitive Methodist General Conference.

HELFENSTEIN, REV. ROY C., D.D.
Pastor of People's Church in Dover, Delaware.

HODOUS, PROF. LEWIS, D.D.
Secretary, The Kennedy School of Missions (Hartford Seminary Foundation).

HOUGH, REV. S. S.
Executive Secretary of United Enlistment Movement.

LANGDALE, REV. JOHN W., D.D.
Pastor of New York Avenue Methodist Episcopal Church in Brooklyn, New York.

MACKENZIE, REV. WILLIAM DOUGLAS, D.D.
President Hartford Seminary Foundation.

MARQUIS, REV. JOHN A., D.D.
General Secretary, Board of Home Missions of Presbyterian Church in the U. S. A.

McNAUGHER, REV. JOHN, D.D.
President Pittsburgh Theological Seminary.

MELISH, REV. J. HOWARD, D.D.
Rector of Holy Trinity Church in Brooklyn, New York.

MONTGOMERY, MRS. W. A.
President, Woman's American Baptist Foreign Missions Society.

MOTT, JOHN R., LL. D.
General Secretary, The International Committee of Young Men's Christian Associations.

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Secretary for Oriental Fields of Board of Missions of Methodist Episcopal Church, South.

POHLMAN, REV. A., D.D.
Pastor of Temple Lutheran Church in Philadelphia.

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RICHARDS, PROFESSOR GEORGE W., D.D.
President Theological Seminary of Reformed Churches in the United States.

de SCHWEINITZ, REV. PAUL, D.D.
Secretary of Missions of Moravian Church in America.

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SPENCER, MISS CLARISSA H.
Secretary for Religious Education in the Education and Research Division of the National Board of Young Women's Christian Associations.

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Pastor of Fourth Presbyterian Church in Chicago, Illinois.

TOMKINS, REV. FLOYD W., D.D.
Pastor of The Church of The Holy Trinity in Philadelphia, Pennsylvania.

VOORHEES, REV. OSCAR McM., D.D.
Pastor of Mott Haven Church in New York City.

WHITE, REV. CHARLES L., D.D.
Executive Secretary of American Baptist Home Mission Society.

WILDER, ROBERT P.
General Secretary of Student Volunteer Movement for Foreign Missions.

WINSBOROUGH, MRS. W. C.
Superintendent of Women's Auxiliary of the Presbyterian Church, U. S.

WOELFKIN, REV. CORNELIUS, D.D.
Pastor of Park Avenue Baptist Church.

WOLF, REV. LUTHER B., D.D.
Secretary of Board of Home Missions, United Lutheran Church in America.

WOLLE, REV. EDWARD S.
Pastor of Second Moravian Church in New York City.

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INTRODUCTORY NOTE

Two Commissions were originally organized by the American Executive Committee, one to make a study of Evangelism and Life Service and the other of Foreign Missions. Tentative reports were prepared and presented to the International Executive Committee. This Committee, after a survey of the whole field of Christian life and work, decided that it would be better to merge these two Commissions into one and assign to it as an appropriate subject of study the Obligation of the Church in View of God's Purpose for the World. This comprehensive subject may be interpreted in such a way as to include the work of the five other Commissions, since God's purpose and the Church's corresponding obligation must take into account economic and industrial problems, international relations and the cooperative efforts of Christian Communions.

Conceding this, the thought of the Executive Committee in assigning to Commission I such an all embracing subject was to furnish a background in the light of which the other subjects might be considered more concretely and extensively.

The members of Commission I have therefore interpreted their task as being introductory and subservient to the work of the remaining Commissions. The great problems of the day, whether economic, social, national or racial are directly related to the obligation of the Christian Church, and this obligation can only be given clearness and compelling power as God's purpose revealed in Jesus Christ, the supreme head of the Church, is taken into account. The life and work of the Church as it will be considered in all its phases and portents by the Universal Christian Conference presupposes a message, an Evangel, the effective proclamation of which is the primary task of the Church. Home Missions antedate as a rule in the Church's consideration the special problems concerned with the application of Christian truth to the varied departments and relationships of life. The same thing is true on the foreign field where educational, medical and industrial missions presuppose or are vitally related to evangelistic effort. For the preaching of the Gospel, for the conduct of missions at home and abroad, the fundamental problem in the life and work of the Church is to secure a sufficiently numerous and an adequately trained leadership. Consequently the studies of Commission I have followed four lines of investigation, namely: Evangelism, Home Missions, Foreign Missions and Recruiting. These topics have been considered solely from the point of view of the American Churches. Any thorough consideration of these topics naturally raises theological problems. The recent Conference in Birmingham, England, on Christian Politics, Economics and Citizenship found it necessary to assign to its first Commission the comprehensive theme, "The Nature of God and His Purpose for the World." Our Commission has assumed that the approaching World Conference on Faith and Order will take into consideration all those doctrinal questions which naturally emerge from a thorough going study of the message of the Church and the manner of its presentation. The report is of a fragmentary character because of the

necessary limitations imposed by the International Executive Committee.

The thirty Protestant Evangelical Communions represented by this Commission include approximately 40% of the Protestant Evangelicals in the United States of America. There is much in common in the teaching and practice of these varied branches of the Church of Christ.

They all worship the one God, the Creator and Father of Mankind, infinite in wisdom, goodness and love.

They all accept Jesus Christ as Lord and Saviour, who for our salvation lived and died and rose again and liveth evermore. They all recognize the influence of the Holy Spirit, who interprets the teachings of Christianity, convicts the world in respect of sin, and of righteousness, and of judgment, and renews, comforts and inspires the souls of men.

They all read the Bible and accept its teachings in matters of faith and conduct as authoritative. They all repeat the prayer Jesus taught His disciples.

They all use bread and wine as the elements of the Communion Service.[1]

They all baptize in the name of the Father and the Son and the Holy Spirit.

They all have essentially a common practice of worship; using similar prayers and hymns; reading the Scriptures, preaching sermons on the same great truths of Bible teaching and Christian living.[1]

They all aim at the creation of the same type of Christian character, as exemplified by the same Christian virtues—"love, joy, peace, long-suffering, kindness, goodness, faith, patience, meekness, temperance."

I

EVANGELISM

The purpose of God made known to us in Christ Jesus is that His Kingdom shall come; that all men shall be saved and come to the knowledge of the truth; that men shall live together as brethren; and that there shall be for all the "life more abundant."

The obligation of the Church, therefore, is to proclaim the good news of the Kingdom and to embody in the lives of its members the spirit of the Master in order that they may be indeed the light of the world and efficient workers with God, for the fulfillment of his purpose.

In view of the divine purpose for the world the responsibility for the Church is threefold. First it is to fit its own members for the Kingdom; and third it is to inspire all men to work for the coming of the Kingdom.

In fulfillment of the first responsibility the Church draws together its members for worship, for the study of God's word, for the training of children and youth in the Christian way of life, for the ministry of

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[1]The Quakers do not use any external elements in any services. They do not have an external communion service. There is a difference, however, in the method of worship. In some parts the Society of Friends hymns are used and in other parts they are not and the service is held with much silence and all public exercises are spontaneous and unprogrammed.

preaching, for mutual encouragement in good work, for bearing testimony to religious experiences, and for the encouragement of the more spiritually minded to lead the nominal members of the Church into a higher communion with God and a deeper fellowship with other Christians, in order that everyone may make some contribution to the spiritual life of all.

The second part of the Church's responsibility is, through the exercise of its prophetic function, to bring about those conditions in the physical, educational, political and economic environment which make it more conducive for individuals to choose to become Christians and to live according to Christian standards and ideas. This involves:

the creation of a physical environment and moral atmosphere where living conditions are wholesome, health is protected and the sick and handicapped are properly cared for in order that they may be restored, where possible, to economic independence;

the development of an educational system whose processes shall be directed to produce character and citizenship;

the attainment of a government supported by popular intelligence, administered by uncorruptible and capable men, and devoted to the service of its own people and to the good of mankind;

the creation of an economic system in which the spirit of Mammon is displaced by the spirit of Christianity; in which human values transcend property rights; and the motive of service rather than of profit is dominant.

The third part of the Church's responsibility—as understood in America—is to secure from those who are not in its membership an acceptance of the truth of Christian teachings, repentance for sin, faith in Jesus Christ as Saviour and Lord, decision to follow him, and membership in the Church.

To accomplish these objects the Church in the United States has found certain methods advantageous, namely:—

First—Within the United States the Churches reach out one by one, and particularly through denominational organizations, to assist communities which are unable to maintain an adequate ministry of the Gospel, to effect an organization, to build edifices and to conduct regular services. Schools are established where there is need beyond the provision of the State, and agencies for religious education, particularly for the training of Christian ministers and other workers. The extension of the Gospel is also furthered by the distribution of literature, the Bible, tracts, periodicals, and particularly Sunday School teaching and study material. Institutions of mercy and relief are maintained, including hospitals, homes, rescue missions, and the like. Special efforts are made to reach those groups little touched by Christian influence and having no connection with the Church.

Second—The Churches maintain Missionary Societies which send into foreign fields consecrated men and women, trained to preach Christ and to establish centers of Christian life and influence. Thus groups are formed, the members of which strengthen one another in

spiritual living. These groups in turn extend their influence in ever-widening circles within which schools and other Christian institutions are developed.

In seeking to meet their responsibility the Protestant churches have been successful to the extent that 29,963,221 men, women and children are enrolled to membership out of an actual Protestant population of 65,000,000. 197,371 ordained ministers and 220,883 church buildings with an approximate value of five billions are maintained. Some four hundred and fifty million dollars are contributed each year for religious purposes, including forty millions for home missionary work exclusive of educational institutions, and thirty-nine millions for carrying the Gospel into foreign lands.*

Because of constantly changing populations, every year thousands of names are removed from the church rolls by revision. The failures of the Church are the failures of Christian discipleship. The churches also hesitate to support progressive measures in industry and in other departments of human welfare. The spirit of the Master is a leaven in the Church but the whole is far from being perfectly leavened.

Most of the Churches are making an increased effort to take Christ in earnest and to follow in His footsteps. Many of their members are seeking with renewed enthusiasm to exemplify in their lives the unifying and revivifying power of divine love and to take an ever enlarging interest in the world's affairs, that the Kingdom of this world may in truth become the Kingdom of the Lord and Saviour of mankind.

II

HOME MISSIONS

A

1. The purpose of Home Missions in general is to give "the Gospel of Christ in all its fullness and the service of Christ in all its implications" to those areas and those people in the United States of America, who would not otherwise have such ministry. Its chief significance, as distinguished from other forms of Christian work in the Homeland, is that it deals primarily with the "margins" of our national life. "The last man," geographically, socially, economically, is its chief concern. Without Home Missions, the Church could maintain itself wherever the resources and the religious interest are sufficient for the independent maintenance of religious organization, but only there. Without Home Missions, then, religious extension would be limited largely by local considerations of economic well-being and of prior religious aptitude.

2. Home Missions serve as the outreaching agency of the whole Church in the creation of a Christian nation, and that in a democratic society where religious affiliation is a matter of personal choice.

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*The United States of America has no State Church. Membership, therefore in all the communions is individual and voluntary. It is to be borne in mind that the Roman Catholic Church has a different basis for membership, counting all who have been baptized.

By a "Christian nation" we mean:

(a) A nation in which a large proportion of the population profess their personal allegiance to Christ as Lord and Saviour, and seek to follow His ideals of life and conduct.

(b) A nation in which policies and institutions are founded upon and guided by the Christian teachings of righteousness, justice, freedom, mercy and goodwill.

(c) A nation in which the Christian Church, like all other religious organizations, is free to carry forward its ministry, without let or hindrance, and is protected in this freedom by the State.

(d) A nation in which Christian principles are the most influential factor in the formation of public opinion, and therefore in determining national attitudes and policies.

(e) A nation in which Christian institutions and ideals are within reach of all the people.

B

The areas and groups with which Home Missions in America deal are:

1. **Frontiers**—America has just passed through a century of very rapid development of new areas. To meet the needs of these new communities the churches in the several denominations have developed their various home missionary agencies for sending the Church, the school, religious literature and other Christian ministries with the settlers, wherever they have gone. In the extensive territory of the United States a not inconsiderable amount of area still awaits development. Frontier home missionary work therefore continues. There are also social and economic frontiers which generate problems upon which the efforts of the Christian Church are focused through home missions.

2. **Readjusted populations** are many in the United States. Rural communities that once were strong enough to maintain the ministry of the Gospel are depleted by the exhaustion of resources or the development of neighboring cities, leaving considerable populations unable to support the Church, the school and other Christian institutions. So also in the city is the degeneration which results in the slums and the submerged community where financial inability or moral inaptitude make it necessary for Christian influences to be brought to bear from without.

Likewise in rapidly growing cities new communities need the assistance of the Church as a whole in order to initiate strong religious activity. Here by grants of aid in erecting churches, parsonages and other institutions, by assistance in providing ministers and Christian workers, and by other ways, Home Missions plant the institutions of Christianity in new urban communities.

3. **Retarded and submerged groups,** such as Negroes, not yet free from the handicap of slavery; mountain populations of the South—the descendants of the original settlers,—left aside by routes of transportation and by the social and industrial developments of modern life; the

American Indian and similar groups, all these require the strong assistance of the Churches through Home Missions.

4. **Migratory and unattached people** in vast numbers maintain their existence without homes, shifting from place to place at the dictates of the demand for labor, as for example, in the lumber woods, the harvest fields and other seasonal occupations. Home Missions attempt to send the ministry of the Gospel to these peoples.

5. **Immigrants.** For those who have not yet learned the language and the customs of the United States—and these number millions—there is need of special ministry.

6. **Other classes and groups,** such as Orientals, Hebrews and Mormons are ordinarily slightly touched, if at all, by the regular activities of the Church. Here Home Missions furnish the agency for contacts with Evangelical Christianity.

C

The agencies which Home Missions use to discharge its responsibilities are:

1. **The Missionary Board.** The several denominations are variously organized, the prevailing type being a national missionary society with co-ordinated state and city societies, which place their representatives in the States and Districts to supervise the granting of aid to local churches and institutions and to place personal agents of these boards in the various fields for carrying on home missionary service. A considerable portion of this work is done through local churches and other organizations, but to some extent aggressive approach is made directly to definite groups of people by the commissioned workers of the boards, serving as evangelists, teachers, Sunday School organizers and other workers.

2. **The Church.** The Church is introduced into new communities by the agents of the mission boards, who gather the people together or respond to the call of people who have themselves assembled and join the resources of the mission board with those of the community in erecting buildings and supporting ministers of the Gospel. In some communities, this means the formation of churches, which churches after a few years, become self-supporting and strong allies of the Church Universal. Particularly is this true in city communities. In other places it involves continued assistance, or support, by the central missionary organizations.

3. **The School.** Christian education is considered under another division, but Home Missions take the Christian school to many groups, which otherwise would not have it. To some extent the State has not yet provided even primary education for certain groups. Among these the missionary school is established. Again, for the training of Christian workers, schools of the church are set up and supported by the Home Mission agencies. These schools afford Christian interpretation and direction for our current social trend in racial relationship, industry, politics, community organization and social life.

4. **Literature.** Home Missions provide for the circulation of the Bible, entire or in parts, in 770 languages; also tracts and other Christian literature, including periodicals in the major languages and many of the dialects used in Europe and Asia, as well as in the Americas, to the number of 38.

5. **Institutions for the relief of human needs.** Home Missions aid local communities and groups by providing hospitals, orphanages, homes for the aged, and other institutions of mercy and relief. Social settlements, institutional churches and agencies of ministry to less favored communities are also provided, in which well ordered homes, right social relations and practical Christian conduct are made matters of demonstration by cultivated Christian residents as well as by employed workers.

6. **Personal ministration, special groups and needs.** There are special groups, who are in particular need of religious ministration. Chaplains and visitors are provided for hospitals, prisons and other agencies both public and private, and for the homes of the needy, visitors and nurses are furnished. Ministers and social workers are commissioned to serve migrant workers in harvest fields, lumber camps and canneries. Grants are made to United States chaplains in the army and navy to provide for the special needs of enlisted men, in the name of the churches.

D

Comity, cooperation and mutual helpfulness among the denominations are fostered by the Home Missions Council and the Council of Women for Home Missions, in which organizations are represented sixty-three Boards and Societies of twenty-eight denominations. Through contacts established by these organizations the particular Board is informed of the best processes, guarded against pitfalls, and inspired to greater activity; also overlapping is discouraged and to a considerable extent prevented in large and increasing areas, and some enterprises are financed and manned cooperatively. Significant instances of this form of cooperation are found in Santo Domingo, where five Boards began and conduct work as one; in Porto Rico, where ten denominations observe agreements respecting territory, maintain one Seminary for the training of native preachers and workers, publish one evangelical paper, hold common conferences and combine in all practical ways. Throughout all parts of the United States and its dependencies, in states and in communities, denominations and churches are manifesting the cooperative spirit, and the evils of sectarianism are vanishing in the practical operation of the New Home Missions.

There are numerous organizations, independent of direct Church control, yet cooperating with the Church in Home Missions, which render specific services, such as the American Bible Society, and affiliated branches, the American Tract Society, the Young Men's Christian Association, the Young Women's Christian Association, the Salvation Army, and many other similar bodies and movements.

III. FOREIGN MISSIONS

1. The Compelling Need of the Foreign Mission Enterprise.

The obligation resting upon the Christian Church to convey the message of its Founder to men of all nations is inherent in the very nature of that Gospel. The love and mercy of God in Christ Jesus cannot be fully understood and accepted by the individual except as a universal love, an offer of mercy to all men. From the very first this was thoroughly understood in the Apostolic Church as was shown by Peter's sermon at Pentecost, and later was more convincingly expounded and illustrated by St. Paul. This led to the extremely rapid spread of Christianity in the first centuries. Subsequently it was obscured for hundreds of years, but brought out into light again in the great movement by which all Europe was evangelized and became the basis for world-wide conquests. It was not until the Nineteenth Century that the modern Church in Europe and North America once again seized this commanding idea, and the great movement of world-wide missionary endeavor was set going.

To-day the Church in the main seats of Evangelical Christendom is being roused afresh to the immeasurable scope of its task. It is undertaking nothing less than establishing the Kingdom of God effectively over and in the life of all races. If human society can be preserved by religion only, and if the only religion adequate to the task is the Gospel of Christ, it follows that the extension of the gospel must be pressed at all cost, even to the utmost personal and ecclesiastical sacrifices. The foreign missionary enterprise has become since the Great War more clearly than ever before the effort of the living Christ through His own people on earth to save the world for which He died.

It is our duty to see with open eyes and prayerful spirits the correlation of this task of the Church with the various social and world forces amid which it is carried on. Each of these can be only briefly stated. They are all familiar enough individually, but the conspectus called for by this Committee may prove valuable.

(1) It is essential to the fullest life of the "Home Churches" that this should be a basic element in their Christian consciousness. To neglect it is to deny Christ as Saviour of the world, and to starve the life of those who ignore it.

The Churches must be aroused to see the meaning of the purpose of God in Christ that the worship and kingdom and will of God should be established "as in heaven so on earth." This being accepted as the definite will of their beloved Lord, they will learn to envisage it as the world's only conceivable hope and bestir themselves to share with Him, in a great passion of devotion, the price of victory even in utmost sacrifice.

(2) Fuller knowledge of the stupendous nature of the task of winning the world to Christ is now before us. The difficulty of transferring the basis of faith, thought, worship, family and social life from the religious beliefs and customs of age-long oriental civilizations to the

principles of Christianity appears more clearly to-day than ever before. Without God it is impossible. The work of creating a Christian civilization among primitive races of the earth is no less a challenge to the faith and zeal of Christians. Two outstanding facts have become clearer in recent years. The first is that the modern missionary must study deeply and even sympathetically the true values of the religions of the people to whom he goes. The Apostolic missionaries worked in a familiar world. They personally understood the values of the religions they had given up for the greater gifts of God in Christ.

The second fact is that the "native" Church should be led to become self-supporting, self-governing and self-propagating as rapidly as possible. The dangers of hurry are far less than the dangers of delay. Too much faith cannot be placed in the presence and power of the Spirit of Christ in these new communities. Wherever this faith in Him and in men has been exercised from the days of Paul in Galatia to our own, the results have justified the practice. The missionaries and perhaps still more the Missionary Boards have been far too fearful of evil consequences. "Better soon than late," when it is a matter of faith in Christ's control of His own. The Home Church must be educated to see this problem as a spiritual one, as an element in the ever wise and triumphant statesmanship of faith. This can be used to arouse their own faith, and to call forth still greater gifts of money and life to engage in so thrilling an enterprise of human courage and divine enthusiasm.

(3) The very success of evangelistic work in the missionary field is creating, as it always has in the past, a keen interest in the social aspects of the Church's influence. The demand for Christian "social service" in the guidance of movements of the most revolutionary kind in the social life, customs and industries, alike of African tribes and of great communities in India and China, is attracting the intense devotion of many minds in all Christian circles. No limits can be assigned to this great challenge. But here again, there is deep need for careful study and correlation of the most vital kind. The continued success of the Church's social influence has always depended on the strong maintenance of its fundamental and central work, which consists in enthusiastic evangelism and persistent nourishment of the devotional life of the Christian community, in the ministry of the Word and the Sacraments.

In Christendom these different elements of the Christian life and task spring out freely, spontaneously, from many centres. The peculiar responsibility of the foreign missionary enterprise is that it has to direct these elements wisely and effectively. This it is which again demands gifts of statesmanship as well as faith and vision that the new Churches may be guided and not coerced, that the true relation of the Church's evangelistic and social tasks in each land may be discovered and realized.

(4) This principle applies to the great field of education. It would be easy and tempting for Christian missionary agencies to meet the demands in all missionary lands for secular education by neglecting the distinctive religious basis. Deep study is needed here again in order to correlate the Church's resources in money and workers with this wider view of education. It is the task of the Church to see that a religious,

Christian basis is laid for the development of indigenous education, and not to undertake the full burden of these.

(5) This is rendered all the more imperative for an enterprise which proceeds from Western civilization, because so many other influences are flowing from Europe and America over the world. Western science and commerce are essentially materialistic in their effect, when they are poured in upon the life of Asia and Africa more rapidly and widely than is the Gospel message. Again, the Church and its leaders must feel a burden of nothing less than awful mass and weight.

(6) The Church of Christ is the supreme witness in the world to the spiritual unity of mankind, and to the obligation of the moral laws as resting equally upon all races and all classes of men in their relation to one another. Hence, in its missionary endeavor, the Church must include the support and encouragement of all international, governmental movements to promote the general well-being, the mutual respect, and the peaceful intercourse and cooperation of all races and all nations.

(7) All the correlations above specified and defined imply that, within its own life, the missionary Church of Christ will seek to promote mutual understanding and the fullest possible cooperation between all the various denominations, both at home, and in the vast regions of missionary labor.

2. The Beginnings of the Foreign Missionary Enterprise Among the Churches of North America

To the above general statement concerning Foreign Missions, we add a brief account of the progress made by the denominations in America in their attempt to meet their responsibility in the Foreign Missionary Movement. No attempt has been made to deal with the problems of Foreign Missions as they exist in the mission fields. These problems of Christian Missions as they are found in the Mission fields concern the Church in other Home Base countries as well as in America; if they were to be presented, the report would have to be prepared by a commission made up of representatives of all the countries participating in the Conference on Life and Work and not simply by the American Section.

From the very outset of American history the early settlers gave expression to their missionary spirit. The first three ministers of the Massachusetts Company were bound by their written contracts, dated April, 1629, "to do their endeavor to further the conversion of the savages." In November, 1646, the General Court at Boston made formal provision for sending two ministers each year "to make known the heavenly council of God among the Indians." This was perhaps the second missionary organization in Protestant Christendom. In that same year John Eliot preached his first sermon in the Indian tongue. Two years earlier Thomas Mayhew began a work for the aborigines on Martha's Vineyard, which continued from father to son for five generations, until 1803. The reports of these enterprises sent back to the mother country secured help in the support of the work. This interest in the evangelization of the Indians was somewhat dulled by the hardships and hatreds of frontier pioneering, yet the continuing loyalty of the noblest among the colonists is well illustrated in the careers of such

men as David Brainerd and Jonathan Edwards about the middle of the Eighteenth Century.

The Organized Work for Indians. At a relatively early date American Christians organized societies of their own, partly for the evangelization of the Indians, partly for the sake of giving Christian institutions to the pioneer settlements. The Moravians led off in this work in 1734. The New York Missionary Society was organized in 1796 by ministers and laymen from the Presbyterian, Dutch Reformed and Baptist Churches. In 1798 the vigorous Missionary Society of Connecticut was established. These and other domestic missionary societies planned "to Christianize the heathen in North America and to support and promote Christian knowledge in the new settlements in the United States." By 1807 they were found in each well organized eastern state.

The Work Among the Negroes. This work began with the first negroes who were brought to America as slaves. It was mainly the expression of the interest and sense of responsibility of plantation owners, assisted by the parish clergy. In Virginia there is a record of the Christian baptism of negroes four years after the first negroes were introduced into the colony. The work was so continuous and general that when the negroes were emancipated fully one-half were enrolled baptized members of the Protestant denominations and the remainder had been brought under the influence of the preaching of the gospel.

Missions to Non-Christians in Other Lands. The beginnings of foreign missions in America are connected with the evangelistic movement, which was awakened by the eloquent and evangelical preaching of George Whitefield and Jonathan Edwards in the first half of the Eighteenth Century and rekindled by the great religious leaders of its closing decade and later. These were encouraged and heartened by the message being received regarding the missionary movement in Europe. The missionary enthusiasm of the Moravians in Herrnhut after 1722, the appointment of William Carey in 1792, and the formation of the great missionary and Bible societies in Britain before 1800 aroused great interest in America. The stories of these activities were widely distributed through tracts and articles in papers and monthly magazines. Between 1800 and 1805 four influential missionary magazines were founded in New York City and in New England.

One speedy result of this increasing contact with the rising tide of missionary activity in the mother country was the collection of funds to be sent to Europe to assist these new missionary enterprises. In 1807 over six thousand dollars were sent for Carey's work in India alone. In that same year Andover Theological Seminary was founded to become a noteworthy center and source of missionary zeal.

The age of revival with its noble, fine-spirited leadership had a profound effect in the homes of the people. Many a godly woman, like the mother of Samuel J. Mills, the Williams College student whose devotion and capableness opened the way for the formation of the American Board, dedicated at least one of her sons to missionary service. Mills went to Williams College in 1806 fresh from the experience of a revival in his own neighborhood. He took his missionary passion with him.

Out of the famous "hay-stack" compact in August, 1806, grew the Society of Brethren which for sixty years at Andover contributed a succession of outstanding missionary leaders of capacity, heroism and faith.

Moravian Foreign Missions. To the Moravian Community at Bethlehem, Pennsylvania, belongs the credit of having formed the first foreign missionary organization in North America. In 1745, in the third year after settlement, they organized an American Branch of the Society of the United Brethren for Propagating the Gospel Among the Heathen. This Society in 1746 sent out two missionaries to South America. They were the first American-born missionaries to be sent to a foreign mission field. During the period of 1746 to 1812 this Society sent to the foreign mission field seventeen American-born missionaries, to such widely divergent countries as the Guianas in South America, the West Indies, and Egypt. Many others who were not American-born were also sent out by this Society. During this same period the Moravians kept up an active work among the American Indians.

The Organization of the American Board. In 1810 the General Associations of Congregational Churches in Massachusetts and Connecticut organized the American Board of Commissioners for Foreign Missions. This was brought about by the challenge of a small group of students at the Andover Seminary: Mills, Judson, Newell and Nott. By 1812 the needed funds had been secured and the first five missionaries of the newly organized Board sailed for India. Within the first twenty-five years of the Board's existence missions were opened in India, in the Sandwich Islands, in the Levant, in China, in Persia, in Siam, in Africa and among the Indians of North America.

In 1814 Judson and Rice, having changed their views regarding baptism, withdrew from the control of the Board. This led the Baptist churches of America to organize the General Convention of the Baptist Denomination in the United States of America for Foreign Missions (incorporated in 1846 as the American Baptist Missionary Union) to provide for their support.

For some years the Congregational churches, the three groups of Reformed churches and the Presbyterian churches were united in the support of the American Board, but eventually the feeling developed that, as long as denominations existed, the foreign mission work could best be carried on by recognizing and utilizing denominational loyalty. In 1819 the Methodist Society was organized; in 1820 the Protestant Episcopal; in 1833 the Old School Presbyterians adopted the Western Foreign Missionary Society which had been established by the Synod of Pittsburgh. Four years later this developed into the Presbyterian Board of Foreign Missions. The organization of other similar Boards took place in the years that followed. To-day there is no denomination which does not have its own Foreign Mission Board or agency through which work is carried on in one or more fields. Also there are a number of independent non-denominational organizations which draw their support from the members of the several denominations.

3. The Growth of The American Foreign Missionary Movement.

The Summary for 1843. The first attempt to make a summary of the progress of American Foreign Missions was printed in 1844 in the "History of Evangelical Missions" by Andrew A. Smith. This summary, which was based on the reports for the year 1843, shows that in that year the American churches were represented on the foreign mission field by 892 missionaries, at work in 202 different stations, caring for 29,882 communicants. There were 713 schools with 33,876 pupils enrolled. The income of all American Societies for that year was $515,087. The author of this volume frankly acknowledges the incompleteness of his records, but his summary is the only one available.

Statistics of 1898. The statistics prepared for the Ecumenical Missionary Conference, held in New York in 1900, show that on the basis of the reports for the year 1898 there were in the mission field 5,009 missionaries from America; 422,833 communicants were reported; there were 5,082 schools with 257,000 pupils enrolled; and the income of the Missionary Societies was over $6,500,000.

Statistics of 1908. The statistics prepared for the World Missionary Conference held in Edinburgh in 1910, showed that, according to reports for 1908, there were in the mission field 6,832 missionaries from America; 674,458 communicants were reported and 369,700 scholars were enrolled in the schools maintained by the American Missionary Societies. The total income for all these societies was over $10,000,000.

Reports for 1912. The statistics published in the year 1914, based on the records for 1912, report 11,342 missionaries and an income of over $15,000,000.

The Present Position. The report based on the returns for the year 1921 shows that the number of missionaries had increased to 16,574 and the income to $38,671,000. The detailed statistics[1] for the year 1921 are as follows:

	Canada	United States	Total
Total Income	$1,956,753	$38,671,158	$40,627,911
Foreign Staff	1,072	16,574	17,646
Native Staff	1,379	72,215	73,594
Communicants	21,898	1,373,477	1,395,373
Other Baptized Christians	17,645	779,640	797,285
Under Instruction for Baptism	8,912	515,719	524,631
Total Enrollment in Schools of all Grades	12,836	716,738	729,574
Hospitals	28	440	468
Dispensaries	22	588	610
Total Treatments	310,392	4,432,072	4,742,468
Native Contributions for Church Work	$165,944	$5,616,228	$5,782,172

The Boards and Societies of Canada and of the United States are carrying on missions in the following countries:

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[1]It should be pointed out that, although the term "Foreign Missions," as used in the United States, is applied in general to missions to non-Christians, the statistics given here include the work which some denominations carry on in Christian countries. With the data at our disposal it is impossible to distinguish between the two types of missionary work. Many of the societies engaged in mission work carry on both home and foreign missions; and the work in Christian countries, if accurately described, would be known as "Home Mission Work" using the term "Home Missions" in the sense of "Inner Missions."

China, India, Burma and Ceylon, Japan, Chosen, Formosa, French Indo-China, Siam, Federated Malay States, Persia, Anatolia, Arabia, Armenia, Cyprus, Mesopotamia, Palestine, Syria, Algeria, Egypt, Morocco, Tunis, Abyssinia, Eritrea, Kenya Colony, Nyassaland, Portuguese East Africa, Rhodesia, Tanganyika, Angola, Belgian Congo, Camerouns, French Equatorial Africa (French Congo), French Shari-Chad, French West Africa, Gold Coast, Liberia, Nigeria, Rio Muni, Sierra Leone, Sudan, Basutoland, Bechuanaland, Natal, Orange Free State, Swaziland, Transwaal, Mexico, British Honduras, Costa Rica, Guatemala, Honduras, Nicaragua, Panama, Salvador, Bahamas, Cuba, Haiti, Jamaica, Porto Rico, Santo Domingo, Lesser Antilles, Argentina, Bolivia, Brazil, British Guiana, Chile, Columbia, French Guiana, Paraguay, Peru, Uruguay, Venezuela, Borneo, Caroline Islands, Celebes, Cook Island, Fiji Islands, Guan, Java, Marshall Islands, New Guinea, New Hebrides, New Zealand, Norfolk Island, Papua, Philippine Islands, Pitcairn Islands, Samoan Islands, Sarawak Islands, Society Islands, Solomon Islands, Sumatra, Tasmania, Tongo Island. Bulgaria, Denmark, France, Germany, Italy, Russia, Spain, Sweden.

4. The Causes of This Growth.

Many causes have made possible the expansion of the missionary movement in America. In the judgment of the Commission any explanation of the progress of the American missionary movement will include what is here set down. A chronological order is followed as far as possible, but the influences and forces have acted and reacted on each other in such a way as to make accuracy impossible.

The Monthly Concert of Prayer for Missions. At a very early period the custom developed of holding in congregations each month a meeting for "prayer for missions." The practice became very widespread and influential. These meetings quickened the interest of Church members in missions to non-Christians, stimulated larger contributions for missions and an increasing volume of prayer by individual Christians, and promoted the dedication of the children of many homes to foreign missionary service.

The Interest and Activity of the Women. From the very beginning of the days of foreign missionary interest, devoted women organized for missionary giving. In 1860 the first woman's foreign missionary society, the Woman's Union Missionary Society of America, was organized. Like the American Board it was an interdenominational organization. The same reasons which caused the ecclesiastical organizations to create their own Foreign Mission Boards and Societies led within the decade to the organization of several denominational women's societies. The work of these societies has resulted in a general diffusion of missionary information and in a great increase in the number of both men and women who are vitally interested in foreign missions. Missionary magazines, pamphlets and books are found in greater quantities in the homes of the Church members, and the prayer life is enriched. The local societies have as their goal reaching every woman in every parish. As a part of the advance the Women's Boards have developed and conducted with great success numerous summer schools for foreign missions for the training of the leaders in the various denominations.

The Influence of Evangelistic Movements during the Nineteenth Century. Reference has been made elsewhere to the influence of the evangelistic movements of the Eighteenth Century on the beginnings of the foreign mission movement in America. No estimate of the growth and expansion of the foreign mission movement can be made without taking into consideration the influence of the similar evangelistic movements during the Nineteenth Century.

In the period (1834-1848) preceding the war between the States, Charles G. Finney was the leader in the evangelistic movement. From

about 1870 to 1900 Dwight L. Moody was the outstanding evangelist. Neither Finney nor Moody consciously engaged in promoting foreign missions, but they saw men everywhere in need of the gospel of Christ and those who came under the influence of the evangelistic movements which they led were inspired by the same passion. Their messages led men and women to the needy places in both Christian and non-Christian lands.

In the judgment of some students of the work of Moody, he, more than any other leader of his time, was instrumental in creating a new sense of the stewardship of wealth, and through the influence which he exerted on ministers and laymen there was a wide dissemination of the ideals of Christian stewardship with regard to lives as well as to possessions.

The Missionary Movement Among Students. The Student Volunteer Movement for Foreign Missions, originating in 1886, was an expression of student missionary zeal which was the natural outcome of Mr. Moody's appeals for sacrificial service. It was primarily concerned with securing volunteers for foreign missionary service, but very early in its history it began to promote the study of missions by students, a phase of its work which grew rapidly. The students who had thus become interested in foreign mission study not only returned to their homes from the colleges and universities to initiate the study of missions among the young people in the churches and Sunday schools, but those who became Volunteers by their appeals greatly increased the interest in missions among the young people of every denomination. The conferences and quadrennial conventions of the Volunteer Movement became occasions for the promotion and permanence of this interest in foreign missions. Large numbers of young men and women (chiefly of the student class) dedicated their lives to foreign missions as their life work. Those who could not go to the mission field became the leaders of the work at home.

The Foreign Missions Conference of North America. In 1892 the officers of Foreign Mission Boards met in conference for the first time. This was the beginning of an uninterrupted series of annual meetings of far-reaching influence. No other agency has done more than this Conference to make widely available to all mission agencies ample information concerning methods and programs used somewhere successfully. Its annual meetings have contributed to the improvement of organized mission work. There has been produced a leadership which is better trained and more effective.

The Ecumenical Conference in New York in 1900. This great gathering was projected and carried through by the Foreign Missions Conference, and very powerfully influenced the foreign missionary movement in America. Attended by more than three thousand delegates, who represented the leadership of the different denominations, its quickening influence was immediately felt in all churches. Through the numerous conventions and conferences that followed in denominational centers missions were brought to the attention of the Christian people of America in a way which developed a fresh understanding and acceptance of their responsibility for the extension of Christ's Kingdom.

The Widespread Study of Missions in All Denominations. During the years 1897 to 1899 the study of missions in organized classes was gradually extended from educational institutions to congregations. In 1900 this movement took organized form. The Women's Missionary Societies formed a Central Committee for the united study of Foreign Missions. In 1902 the Young People's Missionary Movement (since 1907 known as the Missionary Education Movement) was created to promote missionary intelligence among young people's societies. From this time on the study of missions spread very rapidly through all the denominations. It soon became an established part of the program of every denomination and reached almost every congregation. Hand in hand with it has gone an effective emphasis on systematic and proportionate giving.

The Laymen's Missionary Movement. The year 1906 witnessed the inception of this great organization which enlisted the laymen in the missionary program of the church as never before. Through literature, through small group meetings and in largely attended conventions for men, held in all parts of Canada and the United States, the message of the obligation of Christian laymen for the evangelization of the non-Christian world brought to them a deepened conviction of responsibility for the prompt extension of missionary endeavor.

The World Missionary Conference. The influence of this great Conference held in Edinburgh in 1910 was felt all over Canada and the United States. Every type of activity in the interest of missions to non-Christians became more intense. The epochal gathering deepened the conviction of Christians concerning the Missionary enterprise and created a new sense of responsibility for the unevangelized world.

Forward Movements. Within the last decade has come a mighty effort of the churches to plan an adequate meeting of the situation in non-Christian lands. Nearly every important denomination has organized and pushed a "forward movement" which has greatly increased the regular giving to missions of its constituency. Such mass programs invariably experience some reaction, but the net advance is marked.

The Social Program of Missions. One important reason for this increase of interest and generosity is the emphasis now laid upon the humanitarian, economic and national phase of mission influence. Missions come to the church people of today not only with the purely religious emphasis of the past century, but also with an urgency growing out of the reconstruction and readjustment of civilization, which the mission enterprise develops. The realization of these needs and opportunities brings missions home to every one.

Other Causes. Among other potent influences bearing upon the growth of the missionary enterprise in North America the new emphasis laid by theological institutions upon the training of pastors for missionary leadership should not be overlooked. No other single factor is of greater value in the promotion of an interest in missions by a congregagation or by a group of them than a pastor who is himself an intelligent and able interpreter of mission facts.

The general advance during the past generation in the population of North America, the steady increase in church membership and the remarkable expansion in the resources directed by men of Christian character and training has been partly accompanied by a similar increase in gifts to benevolence. In the fruitage of this expansion missions have had an important share.

5. Hindrances to Progress of Foreign Mission Movement to be Faced in America.

The foreign missionary movement in America faces many difficult and perplexing problems at the Home Base. These are not peculiar to North America; other lands may face even more and greater hindrances to their planning. But, if our own Boards are to carry forward the missionary enterprise even on the present scale, to say nothing of making a worthy enlargement of activity in the future, these among other hindrances must be deliberately faced.

The Form of Organization of our Foreign Mission Agencies. As indicated above the missionary response of the past century has been more and more along denominational lines. The Boards and Societies are organized as a part of the denominational machinery and are seriously affected by denominational differences and difficulties. The denominational spirit involves both advantage and hindrance to foreign mission work. To continue to utilize its enthusiasm and its readiness to follow leadership and yet to avoid its rivalries and ambitions constitutes a real problem.

The Rapid Increase of Wealth. The very prosperity of our people, which has made possible large expansions of the missionary program, constitutes also a genuine hindrance. Those who increase in wealth, as our Lord predicted, have the greatest difficulty in holding fast to their ideals and obligations. A spirit of materialism tends to develop, against which there must always be a struggle by those who uphold ideals.

The Rise of Other Agencies of Benevolence. The benevolent tendencies generated by foreign missionary appeals and fostered by foreign missionary leaders are exploited by other agencies, both deserving and undeserving. In some denominations the impulse to larger giving called out by the foreign missionary appeal has been diverted from foreign missionary work, so that the increase in the gifts to foreign missions in that denomination has not been proportionate to the total increase in the gifts of its constituency.

Our National Legislation. The strongly nationalistic trend of much legislation in the National Congress at Washington with reference to immigration and citizenship and the position taken by the United States with reference to our participation in the difficulties growing out of the World War have affected with some seriousness our national sense of foreign mission responsibility.

Conceptions of the Wealth of America. The general impression of the rest of the world concerning the unlimited resources of Americans has induced a rapid increase in the number of appeals to the benevolence of our people for all forms of relief especially for physical relief in all parts of the world. This multiplicity of calls has resulted in confusing

their minds and in turning their attention away from the needs of foreign missions. It creates often an unfortunate attitude among the churches as to appeals which come from the mission field.

Misapprehensions of Church People. Our missionary machinery as now organized seems often unable to project into the hearts and minds of church people an understanding of the real conditions and needs of the mission field which keeps them alive to their obligations. Sometimes the approach of a Board is hindered or blocked by the lack on the pastor's part of world vision and courage. Sometimes it is prevented by over-insistence on a policy which apparently equalizes the opportunity of each Board but really shuts off all freedom of approach.

A notable feature of the missionary enterprise, both home and foreign, today is its candid self-criticism. Less is said against it by its adversaries than by its advocates. There should be and there are great gains from this, but there is also the possibility of great loss. And perhaps our greatest present need is for a bursting forth of faith and power which will throw all our introspective and camp-fire discussions into the background and issue in bold and positive action. This action may take many forms. It may take the form of a fearless, rational declaration of the facts and truths of Christianity addressed to the intelligence and conscience of our day. It may take the form of deeds of mercy and love by which the Christian spirit will address itself to the practical relief of human suffering and need. It may take the form of courageous declaration of good will and trust across gulfs or class or nation or race, which many influences are seeking to deepen and to perpetuate. It may take the form of fearless demand that accepted economic or social ideas shall surrender to the mind of Christ with which they are at war. Whatever the form of action, whether intellectual or practical, it is action which is needed.

The missionary work of the Church is not finished. The Gospel is not preached to every creature at home or abroad. The work which Christ alone can do but cannot do alone is undone for the want of men who will put themselves in His hands for His untrammeled use. Public teachers are condemning society to subjection to its primary and natural animal urges because they have no contact with the great spiritual forces which demonstrate the reality of the supernatural urge of Christ in the human soul. It is quite clear that reasoned unbelief is firmly set against the gospel, that many interests in many lands will steadfastly resist it, that indifference and lukewarmness and the love of evil abound. But these were the circumstances of the gospel's birth. They have been its familiar conditions through all the centuries. They are its opportunity today. The Church's obligation is perpetually to challenge and destroy or to convert and transform every influence which questions or obstructs the supremacy of Christ as the world's Lord and Saviour.

Christianity began as a living movement. Its course across the Roman Empire has been truly described by Professor Harnack as its "expansion." It had from the first its reflective elements. It has them now. And there is place in it for the work of the student of its ideas and its history and the critic of its modes of action. But it needs now

as ever the awakening of spiritual energy, the apologetic power of missionary advance and conquest, men who will preach Christ to men and nations, and declare His authority over human hearts and the human heart, over individuals and society, over persons and the springs of life. It is time for the trumpets to sound again and for the army which has long enough lain about the camp-fire discussing the mistakes of the past and the outline of the ideal campaign, to strike its tents and rise for a great march.

IV

RECRUITING FOR CHRISTIAN SERVICE AT HOME AND ABROAD

God's purpose for the world can only be realized through men and women who have dedicated themselves to this task. There is no other way. Periods of growth and progress in the Kingdom of God are always associated with the names of great leaders. Periods of dearth and lack of progress are periods with which no great leaders' names are associated. No question before the Church today is more vital than that of recruiting capable men and women for the leadership of the Church. What the Church is at present and will be in the future depends upon its leadership.

Jesus acted on this principle. In the beginning of his ministry he began to select and call men to whom his leadership was to be committed after his death. To His disciples he set forth the principles which should underly their efforts to secure leaders for the work of the Church. "When He saw the crowds He was moved with compassion for them," they were harassed and dejected "like sheep without a shepherd." Then He said to His disciples, "Lift up your eyes and look upon the fields, the harvest is ripe; so pray the Lord of the harvest that He send laborers into his harvest."

Since then the Church has secured its leaders by applying the principles which He taught and practiced. Methods and details have varied but the underlying principles are those which he used. All through the years attempts to build up the leadership of the Church through the use of methods and schemes, not based on His principles, have resulted in spurious leadership, bringing death and agony.

Interpreting these principles, the following essential factors appear to be necessary, if leadership of the right kind is to be produced within the Church:

(1) There must be a study of God's purpose for the world and the Church's obligation in the light of this purpose. Young men and young women cannot dedicate themselves to any great work until they know what that work is, and the demands it will make upon them.

(2) But knowledge is not enough. Knowledge of conditions alone never produces a spiritual leader, "Christ saw the multitudes and he was moved with compassion," and His disciples must in some measure share that experience. If they do not there will be no irresistible urge to take up the responsibilities of this work.

(3) There must be created the conditions necessary for the birth of spiritual visions and purposes. These conditions can only exist and be effective as a result of prayer on the part of the Church. Spiritual leaders are born where fervent prayer is a force in the lives of those who create the atmosphere of the home and of the parish.

(4) Men and women must be called of God to the work to which they dedicate themselves. The lord of the harvest must thrust forth the laborers. The laborers are sent to gather in not "a" harvest but "His" harvest. It is God's kingdom in which they are called to be leaders.

A study of the problem of recruiting leadership in any adequate way requires the consideration of the whole religious development of the childhood and youth and the environment in which the child lives at successive periods. Space does not permit an extended treatment of this part, but we mention the following:

(1) **The power and influence of the Christian home:** A study of the lives of a large number of missionaries, who have led the missionary movement during the last century, shows that with the exception of only a few, the outstanding leaders in our missionary movement were brought up in Christian homes.

(2) **The influence of the parish and Church:** The pastor touches the life of his young people much more than any other person. The influence of Sunday school teachers and other active workers in the congregation is great. Young people's societies, the visits of returned missionaries, the Bible and mission study classes, all help.

(3) **The influence of the school** during childhood and early adolescense is not to be discounted.

(4) **The influence of the college and university** may be even greater. Experience shows that, although the majority of young men and young women have reached some conclusion as to their life work before reaching college, it is usually during the college period that their decisions are crystallized.

(5) The influence of conventions and conferences for young people is perhaps most effective for recruiting purposes.

Training Agencies: A program of recruiting leaders for the Christian Church must include adequate provision for training of the recruits for their life work. To meet this requirement there have been established in each Christian communion theological seminaries and training schools, which provide for the training necessary.

Recruiting Agencies: A realization of the necessity of recruiting leaders has brought into being a number of recruiting agencies in North America. Some of these agencies are voluntary organizations, and have no official relationship to the different denominations; others have been organized by the denominations themselves. The young people's societies, both denominational and interdenominational, carry on recruiting work among their constituency. The student Christian Associations have given considerable attention to securing recruits for all forms of Christian service.

The Student Volunteer Movement for Foreign Missions is, perhaps, the most successful voluntary agency for securing recruits for foreign missionary service. It had its origin among students who had definitely decided to become foreign missionaries. From this beginning the Movement has continued to grow. The reports show that, since the origin of the Movement at Mt. Hermon, Massachusetts, in 1886, over 10,300 recruits for foreign missionary service enrolled by the Movement have been accepted by the different North American Foreign Missionary Boards, and sent to the missionary field.

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THE CHURCH AND ECONOMIC AND INDUSTRIAL PROBLEMS

American Section

Report of Commission II

to

THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK

HELD IN STOCKHOLM, SWEDEN

August 19-30, 1925

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I. The Church's Obligation in View of God's Purpose for the World.

II. The Church and Economic and Industrial Problems.

III. The Church and Social and Moral Problems.

IV. The Church and International Relations.

V. The Church and Education.

VI. Methods of Co-operative and Federative Efforts By the Christian Communions.

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GENERAL PREFACE

A few words should be written about the inception of The Universal Christian Conference on Life and Work. In the summer of 1919 the International Committee of the World Alliance for International Friendship Through the Churches met at The Hague. This was the first meeting of an international character held after the signing of the Armistice, if one excepts a small gathering of labor leaders. About sixty leaders of the Churches were present, representing nearly all the Protestant Communions and most of the countries of Europe. Ten or twelve delegates were present from America.

The meetings at The Hague developed so sweet and reasonable an atmosphere, at a time when great bitterness prevailed everywhere, and the delegates present expressed themselves so strongly as to the un-Christian character of war and the necessity of establishing a world order on a new and Christian basis, that several of the delegates felt strongly that the time had come for the Churches officially to get together and say what these Churchmen semi-officially were saying. As a result Archbishop Soederblom of Sweden, Dr. Charles S. Macfarland of America, the Dean of Canterbury, Dr. Henry A. Atkinson and others held an informal meeting to discuss the possibility of bringing the Churches of the world together for a Conference, where the Churches could utter their united conviction on international matters and all other matters with which society would have to deal in the reconstruction of civilization and the building of a new and better civilization on the ruins of the old, which lay all about them.

This preliminary meeting was not altogether spontaneous for on two separate occasions during the progress of the war, Archbishop Soederblom had communicated with the Churches of Europe and America regarding the possibility of such a conference and the Federal Council of Churches of Christ in America had suggested that a Conference of the Federated bodies of Churches in all the countries might meet together after the war. The unanimous opinion of the unofficial group at The Hague was that a committee should be appointed to bring the leaders of the Churches together with the aim of convincing them of the necessity of such a world gathering of the Churches ,and asking them to take the matter up with their respective denominations. This committee went from The Hague to Paris and brought together as many of the leaders of the Churches as possible upon such short notice. This meeting became greatly interested in the project and requested Dr. Frederick Lynch, Chairman of the Committee on Ecumenical Conference of the Federal Council of Churches of Christ in America to arrange for a preliminary meeting of the Churches the following summer.

Dr. Lynch proceeded from Paris to London and had several interviews with the Archbishop of Canterbury, Dr. F. B. Myers, Dr. Thomas Nightingale, Dr. J. H. Shakespeare and others. Meantime, Archbishop Soderbloom undertook to interest the Scandinavian Churches and Dr. Choisy

the Swiss Churches. Sufficient interest was aroused to warrant the calling of a preliminary Conference at Geneva in the summer of 1920.

As a result of the procedures recorded above, one hundred delegates assembled at Geneva in August of 1920. A three days session was held and the Conference gradually began to assume shape. Great interest was manifested and all present expressed themselves to the effect that the Church Universal had a great opportunity to exert a determining influence upon the new order that must follow the war. Furthermore the world was waiting for some great pronouncement from the Churches upon such questions as war and peace, the industrial order; such immediate problems as those having to do with intemperance and vice and upon all ethical and moral questions. It was felt that a positive and commanding utterance of the Churches in these trying years would do much to encourage a disheartened world and would make it much easier for those who were trying to reconstruct the world on a Christian basis to carry on this high task. There was much confusion in the world as to just where the Church did stand on these great problems disturbing the minds of men. The conviction was expressed that only as the rule of life laid down by the gospels became the law of nations could any hope for security and peace be found or the great sores of the world be healed.

Furthermore it was felt by all that whatever new international machinery might be set up or whatever new industrial order might arise, it was only as these were permeated by the spirit of Jesus Christ that they would fulfill the high hopes of their founders. It was also strongly felt that two great blessings might ensue from such a Conference. On the one hand all individual communions would profit by this period of common intercourse, especially those communions that had greatly suffered from the war. They would be made strong in the consciousness of the oneness of all Christ's disciples. On the other hand the coming together, if only for a month, of all the Churches of the world, to cooperate in the common task of redeeming the world order, and to make some great common pronouncement on the place of Christ in our civilization would be a great object lesson to the world.

At Geneva a large International Committee was set up which was divided into four groups, one for America, one for the British Empire, one for the European Protestant churches and the fourth representing the Orthodox Eastern Church. The International Committee appointed a smaller Executive Committee, which held three meetings in successive years, one at Peterborough, England, one at Zurich, Switzerland and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, and was very fully attended by delegates from all the communions and nations. At this meeting the programme for the Conference assumed final shape. It was voted that the program for Stockholm should include the following groups of subjects:

1. The Church's Obligation in view of God's purpose for the world.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The reports which followed are in fulfillment of this vote taken at Helsingborg. In April, 1924, the full Committee met again at Birmingham, England, in connection with C. O. P. E. C. and reviewed the progress made upon the reports and dealt specifically with plans for the Stockholm meeting.

This is in brief the history of The Universal Christian Conference on Life and Work, and is the explanation of the reports which follow. These reports have been prepared with great care by the leaders of the Churches and by experts in the several questions discussed. They are submitted to the Conference in the hope that the Conference will receive them in the same spirit in which they have been written, i.e. in the endeavor to find the common consciousness of the Churches upon these subjects and to voice its united feeling.

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Secretary, Social Education Department, American Baptist Publication Society.

BOWIE, REV. W. RUSSELL, D.D.
Rector of Grace Church, New York. Member of Department of Christian Social Service, Protestant Episcopal Church.

BRUNNER, REV. EDMUND de S., Ph.D.
Director of Town and Country Surveys, Institute of Social and Religious Research.

CARNER, MISS LUCY P.
Industrial Secretary, National Board of the Young Women's Christian Associations.

COLEMAN, W. C.
President, Coleman Lamp Company, Wichita, Kansas.

EDDY, SHERWOOD, LL.D.
Fellowship for a Christian Social Order.

FREY, JOHN P.
Vice-President, International Labor Press Association of America.
Editor, International Molders' Journal.

HARLAN, REV. ROLVIX, D.D.
Head of Department of Sociology and Social Ethics, University of Richmond, Virginia.

HERRING, REV. HUBERT C.
Secretary, Commission on Social Service, National Council of Congrgational Churches.

HOLT, REV. ARTHUR E., Ph.D.
Department of Social Ethics, Chicago Theological Seminary.

HOWARD, EARL DEAN, Ph.D.
Labor Manager, Hart Schaffner & Marx.

JOHNSON, REV. F. ERNEST
Director, Department of Research and Education, Federal Council of the Churches of Christ in America.

JOHNSON, MRS. LUKE, G.
Director, Woman's Work, Commission on International Cooperation, Federal Council of the Churches of Christ in America.

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Bishop, Methodist Episcopal Church.

KLINE, JAMES W.
General President, International Brotherhood of Blacksmiths, Drop Forgers and Helpers; Editor, Blacksmith's Journal.

LATHROP, REV. CHARLES N.
Executive Secretary, Department of Christian Social Service, Protestant Episcopal Church.

LINGLE, REV. WALTER L., D.D.
Professor of History, Pedagogy and Missions at Union Theological Seminary, Richmond, Virginia.

MATHER, SAMUEL
Senior Member of firm Pickands, Mather & Co.

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Bishop, Methodist Episcopal Church.

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Secretary, National Conference on the Christian Way of Life.

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Fellowship for a Christian Social Order.

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Chairman, Penn Normal and Industrial Institute.

RIPLEY, MRS. IDA S.

ROBINS, RAYMOND, LL.D.
Lecturer and Social Worker.

SHEFFIELD, PROFESSOR ALFRED D.
Secretary, Industrial Commission, National Conference on Christian Way of Life.
Professor of Debate, Wellesley College.

SIMKOVITCH, MRS. MARY K.
Head Worker, Greenwich House, New York.

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Secretary of Missions, American Baptist Home Missionary Society.

TAYLOR, REV. ALVA W., D.D.
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Deering, Milliken & Co.

VAN KLEECK, MISS MARY
Director, Department of Industrial Studies, Russell-Sage Foundation.

WARD, REV. HARRY F., A.M.
Professor, Christian Ethics, Union Theological Seminary; Secretary, Methodist Federation for Social Service.

WILSON, REV. WARREN H., D.D., LL.D.
Director, Town and Country Department, National Board of Missions of the Presbyterian Church.

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THE CHURCH AND ECONOMIC AND INDUSTRIAL PROBLEMS

An account of the relation in the United States of America to the economic and industrial life of the nation must begin with a word concerning the background of the present industrial situation in this country. There is reason to believe that this situation is not fully understood abroad.

The Economic and Industrial Background and Progress

The year 1776 witnessed two events, significant for American history, not commonly thought of as related—the signing of the Declaration of Independence and the publication of Adam Smith's "Wealth of Nations." The era of economic individualism which the latter publication ushered in was intensified in America by coincidence with the establishment of a new political state. What happened in England due to the synchronizing of the industrial revolution with the development of a new laissez-faire philosophy of industry and trade was reproduced in America, with the difference that it was greatly enhanced by the natural influence of a pioneer environment and the absence of binding social traditions. Thus, in America, during the Nineteenth Century industry came to be characterized by an excessive individualism, continually reinforced by a beckoning frontier which made it possible for any enterprising individual, whether capitalist or laborer, to push into unexploited fields whenever he became hampered by competition or by restraints imposed by the community. The characteristic American ideal—a spirit of independence and intolerance of restraint, not uncommonly manifesting itself in aggressive non-conformity—is directly related to the fact that our history is that of a new country where the processes of socialization have been slowed down by the aggressiveness and success of individual enterprise.

But since the disappearance of the frontier, a decade or so before the end of the Nineteenth Century, the American industrial system, as it were, turned in upon itself. Competition has grown keener; labor has been inflated by an enormous influx of immigrants and has had to struggle collectively for an adequate share of the product. This struggle has been intensified by a competition of Negro with white labor, and latterly by a reversed tide of agricultural labor from the country to the city. The last two factors have been accentuated by the War, which has brought hundreds of thousands of Negroes into Northern industrial cities and has also greatly lessened the profitableness of farming because of the slackened market abroad for agricultural products, the speculative rise of farm values, and the rises in cost of farm labor and machinery during and immediately following the war. Not only so, but the plight of the farmer has occasioned a marked conflict between rural and

urban labor interests. The country is in conflict with the city. An agrarian political movement has appeared to which certain liberal elements in the labor movement have allied themselves for the advocacy of special legislation, the development of the co-operative movement, the curtailment of corporate privilege and the reorganization of credit, policy.- This movement is however still young and weak, and has been checked by better conditions on the farms and the conservative swing of the election in 1924.

A reversal of our long established immigration policy has enormously cut down the supply of unskilled labor; this may prove to be the most significant recent change in our national life, tending to sharpen the competition for industrial labor and to accelerate still further the stream of farm labor toward the cities.

The developments here sketched have probably ushered in a new era in American industrial life. Yet the adjustment in thought and attitude which they have rendered necessary is as yet backward. Many American business men still cling to that individualism which resulted from boundless resources and unhampered enterprise which no longer exist. New legislation for the protection of labor is still opposed instinctively by most employers. Labor organization has not yet been accepted in principle by most employers although there are large areas of industry where labor relations on a union basis work smoothly and in the main satisfactorily. The trade unions unfortunately do not put before the public sufficiently the constructive side of unionism. The public tends to know only its controversial aspects. It is regarded by many employers as an evil to be avoided if possible, or to be resigned to if necessary and it receives also a considerable public hostility.

Progress in Labor Status and Welfare

The industrial situation in the United States as a whole, however, both at the present time and looked at over a period of years, shows marked progress. Labor organization has greatly increased in numbers and power, and in participation in national affairs. There have been great advances in the wages, living conditions, education, safety and health of the workers. In mining it is not legal in most states to work over eight hours a day, and a network of legal and union safe guards to life and health and for the protection of children and women have grown up. The same is true of the railroads, where due to organization and legislation and to a more considerate policy of administration, the entire service has been lifted within a generation as to hours, wages, home life, moral standards and participation in control. This is also true in most industries. Eight states now have the eight hour day. Fourteen states have minimum wage legislation for women. Most states prohibit the labor of children in non-agricultural pursuits up to fourteen, and surround minors up to sixteen, eighteen and twenty-one with protective restrictions as to hours, night work, educationa

requirements, health, safety and morals. The Federal laws of 1916 and 1919 set a minimum standard of fourteen for entrance into factories, a higher age in certain industries, and an eight hour day a forty-eight hour week and prohibition of night work between fourteen and sixteen. The steel industry, which with notable exceptions among the so-called independents, has until recently pursued a backward policy in regard to a long work day, a seven day week and autocratic relations, has nevertheless developed stability in this basic industry and phenominal achievements in safety, health, education and intelligent community organization. Similar advances have been made in most industries in the matter of safety appliances on moving machinery, lighting, air space, sanitary provisions, and fire hazards. The burden of accidents no longer falls exclusively upon the worker and his family, and increasingly strong industries provide as a part of the system not only against accident, but for sickness and through group insurance against death, One entire industry, the men's garment industry, has introduced a mutual scheme of unemployment insurance, and a number of individual concerns are doing the same, while the states of Wisconsin and Massachusetts are considering state systems of unemployment insurance.

In general it must be said that American industry is now characterized by an increased interest in "morale" and by behaviour on the part of employers which indicates a growing appreciation of the human factor in industrial relations, and the principle of cooperation. The conviction is growing that the hazards of large scale production are bound to increase, that the period of unregulated pursuit of profits has passed and that surety, stability and honest service to the public should be the main objects of effort.

American industry is also in plastic condition allowing exceptional freedom for experimentation, due to the fact that it has not as yet set in moulds as in older and in some respects more advanced industrial nations of Europe. New methods in scientific technique, organization, labor relations and welfare are constantly appearing, and the world may expect advances along fundamentally capitalistic lines, involving important adjustments to social control, as well as experiments of the socialistic type. The organization of the men's garment industry is a bold stroke towards cooperative relations in the form of industrial unionism, and towards the control of both intermittency and unemployment. Under the leadership of the Department of Commerce, the whole problem of the business cycle, seasonal work and other forms of intermittency, are being studied with a view to ultimate control. Many corporations are stimulating the purchase of their stock by employees and the consumers. These are hopeful illustrations of a capitalist society setting about the study and control of its own evils and the perfecting and democratizing of its own organization.

The participation of women in industry was emphasized, though not greatly accelerated by the war, and women's labor organizations are now among the potent factors in the labor movement. The influence

of women upon industrial standards has been greatly augmented by their political enfranchisement. One of the conspicuous recent evidences of this new force in American affairs, is the support by the great national organizations of women of the newly proposed Child Labor Amendment to the Federal Constitution. Favorable action has at last been secured on the part of Congress, and if the amendment is finally ratified by the states the way will be open for control by statute and finally the abolition of this long continued evil. In the development of protective legislation for the workers, women have played an influential part.

The Attitude of Organized Religion

With respect to the attitude of organized religion toward industrial problems it may be said that the American churches have passed through a period of formulating ideals and making pronouncements which have come to be fairly widely known. A recent assembling of such pronouncements disclosed the fact that nearly seventy have been issued in the course of the last decade and a half. Foremost among them, so far as Protestantism is concerned, is the document known as The Social Ideals of the Churches—sometimes referred to as the Social Creed—which was promulgated by the Federal Council of the Churches in 1908, and to which a series of interpretive resolutions was appended in 1919. (Appendix I). In a general way it may be taken as representing liberal Protestant opinion in America, although the need of its revision and extension is recognized. The Roman Catholic Bishops Program of Social Reconstruction, adopted in 1919, is a very important statement on industrial questions. It reflects a change in emphasis from abstract ideals to the dynamics of ethical progress in industry.

There are indications, however, that the interest in mere pronouncement-making is less than formerly. There can be no doubt of the value of the pronouncements that have been made in challenging attention and securing the interest of groups outside the churches who needed some direct evidence that the Church is interested in their problems. These utterances have also encouraged and sustained many a minister who was working single-handed for the recognition of the relation of Christianity to industrial and economic issues. Now, however, we are less interested in anything approximating a formal creed and more interested in specific applications of accepted Christian principles to specific situations. We are more concerned, as was said by a liberal employer "To throw a blazing light on the next steps to be taken." The ideal of a living wage for example, is not considered as clear as it once seemed to be. There is no increased disposition to discredit it as a social ideal but there is much inquiry into the meaning of that ideal in terms of definite standards for concrete situations. The tendency has an evident relation to the preoccupation of present day educators in America with "behaviour" as against mere ideas.

Further, men and women, many of whom are responsible leaders of Christian churches and others of whom are not expressly identified with the churches, are coming together for serious inquiry into the meaning of Christianity for definite life situations. The recently organized group called the "Inquiry" is using the method of group discussion for the evaluation of standards of conduct. Its interest is not limited to industrial and economic questions but these are central in its researches and discussions. This undertaking is additional evidence that the Christian conscience in America is becoming sensitive not only on the question of stewardship but with reference to the sources and uses of wealth and power.

But the churches themselves are deeply interested in these questions, and have been since the pioneering days of Gladden, Strong and Peabody. It is a hopeful feature of American religious life that the most aggressive programs of social action affecting religion in industry have come from the churches themselves, that is from their stated teachers and organizations. This has been especially true of the northern Baptists, Congregationalists Disciples of Christ, Methodist Episcopal, Methodist Episcopal Church, South, northern Presbyterians, Protestant Episcopal, the Reformed Church in the United States, Unitarians and Universalists. The Methodist Federation for Social Service, organized in 1908, has devoted itself to the more radical phases of reconstruction, especially to its educational aspects, and has had great influence not only upon its own denomination but upon the other Protestant communions. The great mission boards of the American churches, both home and foreign give serious attention to industrial populations and industrial problems, as also the curricula of religious education. The northern Baptists, Congregationalists, Disciples, northern Methodists and Episcopalians have well staffed departments devoted exclusively to social work, with usually a major interest in labor and the problems of industry. The curricula of the theological seminaries of these churches and the educational work of their young peoples societies are fairly well socialized. The Congregationalists and Methodists collaborate in the production of Sunday school courses in this field, and the southern Methodists to a more limited extent. The northern Baptists have produced a notable literature centering in the Divinity School of the University of Chicago, the Rochester Theological Seminary in which Walter Rauschenbusch was a teacher, and the Department of Social Service of the Publication Society of Philadelphia. The northern Presbyterian Board of National Missions may be said to have pioneered in the better relating of the churches to industrial populations and to the organized labor movement. It was through their initiative that represenatives have been sent for years by the Federal Council of Churches of the Churches of Christ in America to the conventions of the American Federation of Labor, and that fraternal delegates from Ministers Associations in cities are sent to Central Trades and Labor Councils. The Toledo Council of Churches

also receives delegates from the Central Labor Union. Chicago Commons, connected for many years with the chair of Social Economics of the Chicago Theological Seminary, has had a powerful socializing influence in the middle west. It is perhaps unfair to refer to these particular seminaries without reference also to the attention which is being given to the same problems at Garrett, Yale, Boston, Cambridge, Union, and other seminaries.

The Federal Council of the Churches, through its Commission on The Church and Social Service, together with the social service departments of its constituent bodies, have for the last four years been carrying on numerous community and industrial conferences attended by ministers, employers, labor leaders, teachers and social workers, looking toward a better understanding and fuller cooperation between employers and employees, and toward the preparation of pastors to interpret Christian principles to those engaged in industry. These conferences have reached the organized life of communities, such as churches, colleges, chambers of commerce, labor temples, high schools, luncheon clubs and women's organizations. A significant feature has been the opening of pulpits on Sundays to progressive employers and representatives of labor.

The Young Men's Christian Association has also been holding many conferences in the same field, adhering mainly to the non-controversial aspect of industrial relationships, but also entering somewhat into the technical problems of industrial management in relation to labor.

The Young Women's Christian Association has accompanied its work with industrial women and girls by a program of education on industrial questions throughout its constituency and by participation in legislative activity. Its unique contribution has been its endeavor to make of its membership a fellowship of women of varied experiences in which the experience and point of view of the industrial group serve to interpret the meaning of industrial problems in human lives, and in which their needs have found expression through the policy of the organization as a whole.

The Federal Council of Churches has also organized a Department of Research and Education, an agency for the study of industrial and economic events and movements with a view to interpreting them to its constituency as they bear upon he progress of Christianity and the opportunity of the Church. It publishes a weekly Information Service of fact material in industry, race relations, rural economics and international affairs for use of pasters, editors, teachers and lay social workers. The Roman Catholic Church has made an important contribution during the last two years in the organization of the Catholic Industrial Conference. Jewish groups have likewise taken a new interest in industrial questions, and on several occasions, Protestants, Catholic and Jews have addressed themselves jointly to some outstanding industrial issue. It should be noted also that several of the large denominations in the United States are offering extensive opportunities

for the continuous training of their clergy, and readjusting their community contacts through Pastors' Summer Schools. The Methodist Episcopal Church, South, for example, had above 2000 pastors in such schools during the Summer of 1924.

No adequate account of the American Church's relation to industry could leave out the achievement of the Interchurch World Movement, which made an exhaustive study of the great steel strike in 1919 and published in its findings in a volume, and later a second volume, that attracted country-wide attention. It is recognized as an important contribution to the literature of labor relations as well as an evidence of the ability and readiness of a great official religious organization to enter a highly controversial field and bring out the essential facts with a degree of accuracy that is surprising in view of the newness of this field for religious effort. Lesser investigations have been made since that time, although in general it is felt that the research equipment of the churches should employ itself mainly in secondary study —that is, in authenticating and interpreting the findings of various specialized agencies of research and investigation.

The Industrial Order in the United States

We come now to a discussion of economic and industrial problems from the point of view of the Christian Church and with the American Church particularly in mind. The framers of this report acknowledge the impossibility of reporting in any authoritative way the judgment of the Christian community in this country. The consensus is still much less impressive than the dissensus. We are able only to record our own convictions, which we believe to be in accord with the trend of Christian opinion in the United States.

Even a cursory glance at modern industry discloses the fact that it is characterized by stress and strains, by discontent and strife. This condition and its causes have had classic statement from the labor point of view in the report of the United States Commission on Industrial Relations. Having been created by Act of Congress, August 23rd, 1912, the report carries especial significance. We quote the following from the report:

"The sources from which this unrest springs are, when stated in full detail, almost numberless. But upon careful analysis of their real character they will be found to group themselves almost without exception under four main sources which include all the others. The four are:

"1. Unjust distribution of wealth and income.

"2. Unemployment and denial of an opportunity to earn a living.

"3. Denial of justice in the creation, in the adjudication, and in the administration of law.

"4. Denial of the right and opportunity to form effective organizations.

"The conviction that the wealth of the country and the income which is produced through the toil of the workers are distributed without regard to any standard of justice is as widespread as it is deep-seated. It is found among all classes of workers and takes every form from the dumb resentment of the day laborer, who, at the end of a week's back-racking toil finds that he has less than enough to feed his family, while others who have done nothing live in ease, to the elaborate philosophy of the "soap-box orator," who can quote statistics unendingly to demonstrate his contentions. At bottom, though, there is the one fundamental, controlling idea that income should be received for service and for service only, whereas, in fact, it bears no such relation, and he who serves least, or not at all, may receive most. . . .

"As a prime cause of a burning resentment and a rising feeling of unrest among the workers, unemployment and the denial of an opportunity to earn a living is on a parity with the unjust distribution of wealth. They may on final analysis prove to be simply the two sides of the same shield, but that is a matter which need not be discussed at this point. They differ in this, however, that while unjust distribution of wealth is a matter of degree, unemployment is an absolute actuality, from which there is no relief but soul-killing crime or soul-killing charity."

This description would not be accepted by many competant observers as an accurate portrayal of the present situation in industry in the United States, as not taking account of the favorable situation of labor in this country as compared with other lands, and as not duly appreciative of the progress which has taken place, which has been sketched in a previous section of this report. It must be recognized also that there prevails among American employers a general irritation at the demands of labor, a feeling that industry is shackled and made wasteful by union practices and regulations, a resentment against radical propaganda within the ranks of labor which engenders hatred and slackening of effort, and an attitude of unfriendliness to the labor movement as a whole growing out of an individualistic philosophy and the friction and losses arising from labor troubles.

It must be kept in mind also that there are thousands of industrial establishments, particularly the smaller ones, of which there are a vast number in America, in which these problems are not visibly present, and one might visit many shops, especially in unorganized industries and find comparative peace and an absence of hostile feeling. This is especially true where employers have had the vision to avoid suspicion and hostility by following the Golden Rule in their relations with their workmen. Furthermore, there has been a general increase in the prosperity of the wage workers since the war and the establishment of prohibition.

The studies of the National Industrial Conference Board find that

beginning with an index number of 100 in 1914, by June 1920 cost of living had reached a peak of 203 and hourly earnings 248. The index number of "real" hourly earnings was therefore 122. In June 1923 "real" earnings had reached an index number of 140. Research Report Number 62, p. 32.

Nevertheless the indictment by the United States Commission on Industrial Relations must be recognized as pertinent and to a disturbing extent justified by the facts.

The Purpose of Industry—The Profit Motive

It is against this background that we must consider the purpose of industry which we are asked particularly to discuss from the Christian point of view. It has been said in defense of the industrial regime that since the purpose of an industrial establishment is to produce goods, it is irrelevant to introduce any other criterion of judgment. On the other hand, it has been asserted by critics of industry that its true purpose is the more abundant life of the people. Again it is urged that the purpose of industry is to make profits for the owners. It seems apparent that no such thorough-going distinction can be maintained. Probably few exponents of these several opinions would defend them to their logical conclusions to the exclusion of other considerations.

Even if it were admitted that efficiency of production is one standard by which an industry should be judged, it must just as inevitably face a test growing out of its effect upon human life. The significance of the whole personnel movement in industry and business lies just here, that human relationships have come to be as definite a factor in success as in any technical element in the process. Industrial leaders seem to be alive to this fact and the crux of the situation in America is in the contest between labor unionism on the one hand and other forms of labor relations on the other, to determine which will survive in the effort to secure the willing cooperation of labor in the production of goods. The labor movement itself is impressive evidence of the large part played by human and personal factors in our economic life.

As for the contention that the purpose of industry is to make profits, we must distinguish between rewards in the sense of market value of labor or of money, and profit in the economic meaning of the term. There is a disposition today within the Christian community to question the ethical validity of pure profit in the economic sense, that is, a return from business enterprise or a business transaction that is quite beyond and separate from the "going rate" upon invested capital and the "wages of superintendence." In practice, speculative enterprises demand a return according to the risk involved without reference to the question whether the enterprise is socially legitimate or to the further question whether, granted that it is legitimate, the risk involved should not be socially insured. Although most would accept, probably few

critical minds would attempt to justify by a Christian standard the enormous profits which are frequently reaped from fortunate investment and which are often dependent upon values created by the community, when it is impossible to show any corresponding service which the community has received. It is increasingly questioned by many in church circles how the accumulation of profits in the economic sense— a gain in addition to the normal reward for service rendered— can constitute a tenable motive from the Christian point of view.

We feel strongly, however, that economic motives should be re-examined by Christian people from a New Testament point of view. When thus scrutinized it is difficult to see how there can be more than one answer to the issue raised. It is contained in the familiar concept of stewardship, which is given great attention in the United States by church boards in their efforts to increase giving to Christian causes. But unfortunately that word seems to have lost its major signification—namely, that for the Christian, private property, strictly speaking, does not exist, as it does not exist, absolutely, for any citizen. He does not own property: he holds it in trust for God. There is clearly no agreement among American Christians as to the consistency of the accumulation of large fortunes with the Christian view of wealth, but Christianity plainly requires that wealth shall be accumulated by a corresponding service; and that if one has come into the possession of wealth, it becomes at once a social trust. Going beyond this, many Christians are disturbed by the great gulf that has come to exist between the rich and the poor, not only because of the sufferings and privations of those at the bottom of the economic scale, but because of the spiritual isolation which the possession of wealth in the face of others' poverty brings to those at the top. In any case, it is from the Christian's point of view axiomatic that if the existence of large fortunes is held to be essential to the conservation of the social surplus, then it becomes the spiritual responsibility of those to whom this stewardship falls to use their wealth as a tool rather than to wear it as a garment, and to recognize that stewardship is not alone a responsibility to God, but also directly to society.

The Competitive System

The next problem to which the inquiry brings us is that of the moral quality of what we commonly call the competitive system. Probably this is too formal and abstract a term, for there are varieties of competition and they do not represent an organized system so much as an accumulation of human tendencies which stand out in sharp relief as they appear in relation to industry and trade. Here again there are widely variant views, within the Christian community, of the moral quality of common practices and attitudes.

We feel warranted in saying that competition on the lower economic level, which results in perpetual insecurity and a low standard of life— competition for work which forces wages to a level too low to sustain

a good life, or competition between business concerns whether national or international which jeopardizes sound and basic industries, is against public welfare. A Christian society should devise a better method of securing an adaptation of means to ends than one that inevitably makes the satisfaction of human needs a matter of hazardous enterprise.

The conditions which beset human life on the earth are such as to make struggle between individuals and groups and institutions as inevitable as their cooperation. The educational problem is therefore to win the thought of all to the common good, and to make cooperation the controlling spirit and method. There is a type of individualism from which mankind cannot escape no matter what collective enterprises it may embark upon. It calls for the attainment by individual men and women of spiritual excellence, a disciplined life, a consecrated will and a habit of sacrificial service. All social effort is ultimately dependent on the spiritual functioning of the personal life. It cannot be too strongly maintained that the Christian view of business and industry is not predicated upon an out and out substitution of altruistic for egoistic attitudes and motives, but upon a synthesis of these elements of life in what may be called a process of socialization. If cooperative methods come to prevail where now individual initiative is dominant it must be because of the demonstrated practical value of these methods for getting things done, and because of their better effect upon human life. It is here that the Christian view of industry and trade clashes with the prevailing economics. The business community as a whole still clings to the classical economics that treats labor as a commodity, although the idea that labor is not a commodity and must not be treated as such, now has the sanction of law and increasingly of public opinion, especially of church opinion, in the United States. The Christian indictment against this doctrine is not merely that it is morally wrong, but that it is scientifically unsound. Economics has been treated too much as a material science and not enough as a human science. Our newer school of economists, which goes by the designation, "Institutionalist," makes recognition of human factors in associated living and working which the older economics ignored. From this school organized religion is receiving invaluable aid in its attack upon evils in industry in whose defense a mechanistic theory has been advanced and stoutly maintained. The arbitrary rule of the law of supply and demand is gradually being humanized and corrected as men come to see that freedom and self expression and the impulse to mutual aid are as elemental in life as the quest of food and shelter.

Economic Alternatives

A discussion of the merits of our economic order brings us naturally to the consideration of what are commonly called possible alternatives to the present system. We feel that it is a mistake to think of the economic order in such definite and objective terms. It is not a unit thing to be accepted or rejected, to be voted in or out, but a complex of habits, at-

titudes and value-judgments which, barring social catastrophe, can be modified only by a gradual process of experiment, education and patient discipline. Least of all can we balance our present system against one abstraction after another which may be put forward as substitutes for it and decide with any degree of assurance what is the best solution of our social problems. Nothing is better established with reference to past efforts at reform and reconstruction than that the mere adoption of a program and the bestowal of authority upon its exponents inevitably occasions a recasting of the scheme itself in the interest of practicableness and in order to face the realities of life. It should go without saying, of course, that tentative goals and trial patterns must be made use of in the interest of definite and measurable progress but such goals and patterns must be regarded as means to a spiritual end which outlives all structural devices.

In place of a formal evaluation of conceivable alternatives to the industrial order as such, we offer a brief review of what seem to be the most fruitful lines of experimentation in this country and to suggest the most promising fields of further effort.

It is of first importance to note that progress is achieved not by superimposing some device upon industry or trade or education, but by dealing with specific conflicts over opposing interests or opposing ideas in such a way as to remove obstacles to cooperative activity and to bring about an integration of purpose in the light of better understood aims. Thus we progressively overcome friction in our social machinery and release new energies for creative work. This fact supplies us with a criterion for testing the many devices that are constantly appearing in business and industry for the purpose of promoting stability or of securing recognition of some group interest.

It is at this point that religious idealism tends to part company with the doctrinaire idealism of social radicals. The latter are so preoccupied with their role as custodians of an ultimate collective pattern for industrial life, that they make it a matter of loyalty to the pattern to treat as enemies all who do not share in their vision of it. It is this static element in their psychology that commits them to a catastrophic theory of social change, where other idealists look to change by social engineering.

Much difficulty has been experienced in the past by religious and other idealistic groups which have approached the industrial question from the viewpoint of ultimate right and wrong and have felt that any preoccupation with expedients savored of compromise and was a move in the direction of second-best rather than best ends in industrial reconstruction. We strongly feel that principles of action must be held in higher esteem than rules or mechanisms that are aimed at carrying out preconceived notions of what our industrial order should be. An examination of particular methods in concrete situations is the only adequate method of ascertaining what Christian ideals imply with respect to industry.

Collective Bargaining and Arbitration

The first fact that faces us in a survey of the instruments of industrial change is the institution of collective bargaining through trade unions. Unfortunately the significance of the trade union in this connection is often eclipsed by the industrial warfare which goes on intermittently between organized labor and its employers. This warfare is admittedly a matter of grave concern and careful students of American industrial conditions who are wholly sympathetic with the aspirations of labor have been led to point out the necessity of a more cooperative attitude on the part of labor and the assumption by the unions of a larger measure of responsibility. We quote from the report of the Conference on Ethical Forces in Advancing Standards in Industry of the National Conference of Social Work, submitted at Toronto in July, 1924: "Even the issue of collective bargaining cannot be settled objectively in accord with any slogan that either group in industry may invent. It is not a simple question of right and wrong: it is a way to industrial action along which the parties to industry must negotiate their passage in a spirit of give and take. Is it any wonder that we are marking time in the matter of securing recognition of the principle of collective bargaining when we try to prescribe it as a duty rather than as a highly experimental undertaking which indeed promises large rewards but only on condition that a high price is paid in terms of responsible, energetic action and good faith? Collection bargaining may mean much or little. To be sure, it is of more than ordinary use as an ideal principle of action for the reason that it is essentially dynamic rather than static. But to insist that an employer must recognize a union is of little use or meaning save as the question is asked, 'To what end'? The more progressive labor unions recognize this fact. They understand that in this connection, as in every other, self-determination has no moral quality save within the sphere of socially creative effort." The signers of this report include able representatives of the labor movement.

Latterly, there have been many evidences among labor organizations of a tendency to depend less upon force and to accept a larger measure of responsibility for the maintenance of efficiency and the safeguarding of production, and to have a greater regard for the interests of the community as a whole. The development of trade agreements through which such responsibilities are taken by organized labor is one of the most hopeful signs in American industrial life. Experiments are now under way, which will be watched with the greatest interest, looking toward joint industrial government in which the owners and workers in an establishment and the labor union to which the latter belong are partners in the enterprise.

Arbitration is an instrument very frequently employed to secure and maintain industrial peace. We think that the principle of arbitration should be very closely scrutinized. When it is simply the yielding of two parties to the will of the third party there is little that can be called

constructive in the process. We quote again from the Committee on Ethical Forces in Advancing Standards in Industry: "Arbitration has little in it to commend from the ethical point of view, unless it is a device self-imposed, merely as an instrument in the process of social adjustment within industry. When imposed by the community it may perhaps be justified as an emergency measure but it is essentially a negative and anti-social procedure because it puts an end to the only processes that can result in true solutions; it is terminal and static, not creative."

We are working out in America, however, an approach to what is sometimes referred to as constitutional government in industry through arbitration machinery jointly maintained and operated for the continuous government of industries under trade agreements. Illustrations are found in the impartial chairmanship maintained in the garment industry and in such national agreements as those in the newspaper business between publishers and printers, in the glass industry and the stove and heater industry. The superiority of this type of procedure rests not only upon the possibility of preventing stoppages but upon the recognition of the workers' status and the progressive establishment of a constitutional basis of industrial government.

It is pointed out by sympathetic observers of these new developments that their danger is in the possibility that they may degenerate into merely mechanical and legalistic devices, giving undue consideration to precedents and thus developing new forms of waste and failing to discover true equalities and to liberate new energies. It should be recognized also that the institution of the impartial chairmanship has even greater possibilities in the way of informal mediation and conciliation than in the more formal office of deciding issues that have resisted informal efforts at adjustment.

The Open Shop Movement

The legitimacy and value of trade unionism in the United States has been largely obscured of late by the Open Shop Movement. It is called by its promoters, The American Plan, and is in essence an effort to break or forestall the control of the union in shops and trade. It is directed first of all against the closed or entirely union shop. Theoretically, the open shop is consistent with dealing with regular union organizations, so long as they do not demand the closed shop; but in practice the Open Shop Movement is often an attack upon unionism, a most bitter and uncompromising attack. There is little value in belonging to a union if a worker is discharged when he attempts to organize, or if the employer refuses to meet his men collectively. As was remarked by one of our economists, "it would do him about as much good as to belong to a golf club."

However, the closed or strictly union shop—in which none but union men can work—in so far as it rests upon coercion is questionable in

Christian ethics and probably also is not necessary in union tactics. The Railway Brotherhoods have never demanded it, and great unions like the International Blacksmiths have succeeded without it. When a union shop is brought about by agreement without coercion, as is frequently done, it is a practical plan to which the religious spirit cannot lodge objection. The claim of the union to support by every worker who participates in the gains which union action has secured is valid. The use of coercive measures, however, to secure recognition of this principle is to be depreciated. There is need on all hands of reliance on Christian methods, even in times of industrial conflict.

Employee Representation

Employee representation is a device that was given considerable impetus by the War. It is sometimes carried on under a trade union agreement but commonly in America today it is regarded especially in labor circles as an alternative to trade union collective bargaining. It is perhaps not possible to render a fair judgment concerning this system because it has had but limited trial. In many cases employee representation schemes have been attempts to forestall trade union organization, but others are forward looking experiments in industrial democracy. Many of them are in industries which were not organized. No interest in labor morale can be permanently fruitful that does not spring from a deep respect for the workers themselves and a concern for their rights and interests. We believe, however, that no matter how imperfect a system of employee representation may be, any plan which provides for the judicial hearing of grievances and for the meeting of management and men as a matter of right and custom for the discussion of common problems is vastly superior to an autocratic form of industrial government. There is ground for the hope that autocracy is gradually giving way in this country, both as result of the pressure of the labor movement and in response to an active public opinion.

There has been a considerable development of profit sharing among large and important concerns. It has received interesting expression by a Western employer who holds that, for his best work, every employee must possess both craftsmanship and proprietorship, the latter taking the form not only of stock ownership but of the certainty of receiving his share of the prosperity of the enterprise. It is interesting to note that, significant as the principle of profit sharing is, it has seemed to affect the industrial situation in America but slightly. The theory that a worker is entitled not only to his wages but to a share in the profits without regard to the ownership of stock has plainly far reaching consequences. The operation of the plan in America, however, has been continually under the shadow of disapproval and suspicion on the part of labor because it not always worked out fortunately and has been considered an effort to purchase loyalty without the delegation of power. Regardless of the justification of this attitude, we

have here an evidence that money rewards do not by themselves meet the problem of industrial relations. Underlying all other interests of organized labor is the demand for self-determination.

*Appendix II. Government in the Clothing Industry of Chicago.

The Cooperative Movement

The cooperative movement has received much impetus in the last few years, particularly in agricultural communities. Its usefulness as a means of eliminating the middleman's profit where no corresponding service is rendered, is not to be questioned. In the fruit industry of the Pacific Coast for example its usefulness in standardizing quality and assuring stable markets, has been demonstratd. Studies are being made at the present time to determine what the cooperaive movement has to offer in the way of raising the level of business and industrial relationships. Naturally up to this time the purely commercial aspects of cooperative processes have been dominant in these movements, but there are evidences also of the working of spiritual forces.

One of the major social tasks awaiting us in America is the solution of some of the problems of agricultural economics. We have already taken note of the forces that tend to array agriculture and industry against each other. The primal difficulty would seem to be a confusion over status. While in urban industry a line is sharply drawn between employer and owner on the one hand and worker on the other, the farmer, whether owner or tenant, scarcely knows whether his proper affinities are with labor or with capital. The farm owner is one of the hardest of workers and research economists say that the real income of the owner and tenant as a rule represents labor and not income from invested capital, yet he is is frequently an employer of labor and a payer of wages. He is, therefore, in first hand contact with some of the elements of the labor problem. Yet, during recent years his difficulty in marketing his goods and the hardships which he suffers due to the high prices of manufactured products makes him anything but sympathetic with business and industry.

This situation results in a measure of bitterness among American farmers which is perhaps quite as sharp as that which is engendered in industrial conflict. By analogy to the industrial situation, it would seem that, just as the right of organization and the development of group consciousness on the part of employers on the one hand and workers on the other is a prequisite of the highest form of group service, so in agriculture the farmers must find their place in the entire scheme of production and distribution and must develop a group consciousness comparable to that of the craft or professional guild before they can properly and usefully cooperate for the improvement of production and the enrichment of rural life. The most immediate need of the situation would seem to be a better understanding on the part of industrial employers and workers and of the urban community in general of the

conditions of the farmer's life and the problems of rural development and reconstruction.

Public Ownership in America

Public ownership in the United States is limited almost entirely to public utilities in cities, such as electric light, gas and water plants, a few street railways, subways and ferries, a very small railway mileage in the State of Virginia and in Alaska, and a temporary partnership in ship owning and operation growing out of the enormous merchantile marine which was created by the Government during the War. Municipal ownership of public utilities has had a checkered career, due to political control in most American cities, but with a noticeable and even rapid improvement in municipal administration, has come also increasing efficiency in the handling of such utilities. Few cities owning them will ever go back to private ownership.

The movement towards nationalization of the basic industries of coal and the railroads, for years a purely academic question in the United States, has received great reinforcement by the advocacy of the American Federation of Labor, and became for the first time a serious political issue in the last campaign. The Plumb Plan for the railroads and the plan proposed by the United Mine Workers for the mines, provide for public ownership but show a distrust of public operation. Each plan proposes control of these industries by a board of directors representing the government, the technicians, and the organized workers. Neither, however, has been adopted, but are still in the stage of discussion.

On the whole it must be recognized that operation of industries by the state, and all forms of state socialism, have had a distinct set back in public opinion, due partly to the experience of the War and partly to the development of Communism in Europe. The impression, due in part to propaganda, but also to the sincere objection based upon careful study of the facts, prevails, that state operation of public utilities, such as railroads in Europe, has not shown the initiative nor the economic advantages of private enterprise.

We would record our belief in the efficacy of certain auxiliary influences tending to improve industrial relations and pointing toward a more satisfactory industrial order. In this connection reference should be made to the Business Problems Group of the Philadelphia Yearly Meeting of Friends, composed largely of employers, which is seriously undertaking to study the problems of its own members with reference to specific proposals for improvement. Some of these employers have voluntarily submitted to a critical study of their plants in order to discover methods of further incorporating their Christian principles in the conduct of their enterprises. A similar undertaking was launched two years ago by the Business Men's Group of the Ethical Culture Society. A significant effort is also being developed in the state of Wisconsin under the leadership of the Congregational Church, but now

receiving the cooperation of other denominations, which is bringing together ministers, employers, workers and economists to study industrial conditions in the State and to promote good feeling and cooperation between employers and employees. Serious attention is also being given to the subject in the Sunday School curriculum for adult classes, and in mission study courses.

Civic, commercial and professional associations are also manifesting an interest in ethical problems of industry which is not without promise. Many Chambers of Commerce have broadened their social outlook although most of them are mighty "capitalistic". Some of them seek labor representation in their membership and are working for industrial good will, as for example in Seattle and Boise. Most Chambers now interest themselves in city planning, zoning, community chests and other social projects. Thousands of luncheon clubs, which are a striking feature of American business life to be found everywhere even in small communities, emphasize the service motive, offer opportunities for discussion of public questions and are generally interested in local social projects. There is a marked tendency at present to formulate business codes, notable among which are those undertaken under the auspices of the Federal Trade Commission and the United States Chamber of Commerce. A most significant event also took place recently in Washington under the leadership of the Department of Labor, when the paper box manufacturers of the country decided of themselves to eliminate Sunday work and to introduce the eight-hour day. These are illustrations of hopeful tendencies.

Workers' education, a comparatively new development, is recognized in America as an important force for progress. It is now in the critical position of determining whether it shall be a movement for technical and cultural education having its affinities with the entire community or a narrower movement representing only class interests. Both tendencies are apparent. The future must determine. The teacher may perhaps feel that he should meet his student where he is on the basis of his actually felt desire, trusting to the experience of study to liberalize the worker as the study course proceeds. There is undoubtedly here an extraordinary opportunity for leadership on the part of religious and social workers and of teachers of economics, sociology and political science, whose services are welcomed by these groups of working people who are seeking a larger life. The church group has shown a hopeful initiative in the projection of these schools in a few centers. Such participation, however, is not likely to rob the workers of initiative and leadership in a movement which they themselves have brought into being.

Closely related to this movement is that of labor research, which is one of the most important of the more recent developments in the industrial field. It is the basis not only of a new educational effort within the labor movement but the basis of an appeal to knowledge rather than to force.

The Opportunity of the Churches

Our final word has to do with the opportunity that faces the churches in the United States. The function of the church in relation to industry has been somewhat clarified by the discussion and experimentation which has followed the war. It must be said that the entrance of the church into the industrial field has occasioned much controversy. It has been received by most employers with either skepticism or unfriendliness, sometimes in like manner by labor and by a considerable element of the church itself. The question of competency has been most often raised, but also the more fundamental question of the right of the church to teach in this field.

On the other hand, the churches have had the encouragement of progressive employers who are working seriously at the problem of the Christian spirit in their industries. Their position was well stated five years ago by a well known employer before a conference of church leaders, employers, union officials and economists, who had been brought together by the Federal Council of the Churches to discuss the industrial policy of the Council. "The influence of religion," he said, "is absolutely essential to any constructive solution of the industrial problem, and the churches must undertake to teach regardless of the misunderstanding which arise. We employers will try to force you off the field, but you must not allow yourselves to be forced off. The human and ethical problems involved are within the comprehension of the average pastor if he will read and become familiar at first hand with local establishments."

The conference was of the opinion that the first task of the church would be to think through its own function and responsibility, and to assist pastors in their preparation to teach. This has been the serious task of the Federal Council and the departments of Social Service of its constituent denominations ever since, and the primary purpose of industrial conferences, Information Service, and books, pamphlets and reports which have been issued by the Federal Council.

The years which have followed have shown the soundness of the points of view expressed at this conference in 1920. It must be confessed also that they have brought a sobering realization of the lack of unity of the Church of Christ and the utter unreadiness of many pastors to do effective teaching. Nevertheless, the confidence of the churches in their ability to contribute seriously to the education of public opinion and to the setting up of authoritative Christian standards in industry itself, has grown with experience. The public also has been awakened to the influence of the churches, and none understand it better than those who look with misgivings or hostility upon their activities in the industrial field.

A noteworthy demonstration was made in 1923 in connection with the crusade against the twelve-hour day in the steel industry that moral opinion alone can work changes in the economic and industrial world.

The United States Steel Corporation declined to introduce the eight-hour day, at the request of President Harding, but the marshalling of public sentiment which was occasioned by the protests of religious bodies, Protestant, Catholic and Jewish, brought about a change of policy within a few weeks.

The churches clearly have an opportunity for service in this field that has not yet been measured. Prophetic preaching, ethical teaching which is not confined to abstractions but is based upon concrete life situations and forms of service to industrial communities by local churches, will make the churches a potent influence in industrial reconstruction. The trend is steadily in this direction.

But the great service which the church can render, it becomes more and more apparent, will not be in the realm of economics, but in one more difficult and vital. It will be to give to American industry, as Mr. Herbert Hoover, Secretary of the Federal Department of Commerce, has said, "A lifting purpose greater than the struggle of materialism." It is to inspire business to take its place beside religion, education and medicine in the struggle for the more abundant life of humanity; and to contribute to both labor and capital the new leadership which is best described in the parable of the Good Shepherd. The church possesses the power, at least the latent power, to evangelize society with the spirit of cooperation and to set that spirit at work tomorrow in factory, agriculture, merchandizing and commerce. Society has reached a stage in which it becomes increasingly possible to substitute research and cooperation between groups and classes for the class struggle. We must recognize the fact of the class struggle, and that class organization is inevitable, but the conquest of one class by another, the inculcation of hatred, the reliance upon force, and the stimulation of the spirit of violence must give way to the spirit and method of the Kingdom of God.

APPENDIX I.

The Social Ideals of the Churches

Action Taken by the Federal Council of the Churches of Christ in America at a Special Meeting Held at Cleveland, Ohio, May 6-8, 1919.

RESOLVED: That we reaffirm the social platform adopted by the first Quadrennial in Chicago, 1912, and ratified by the Second Quadrennial in St. Louis, 1916.

That the churches stand for—

I. Equal rights and justice for all men in all stations of life.

II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

III. The fullest possible development of every child, especially by the provision of education and recreation.

IV. Abolition of child labor.

V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

VI. Abatement and prevention of poverty.

VII. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

VIII. Conservation of health.

IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.

X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure, for all which is a condition of the highest human life.

XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

—Adopted at Cleveland, O., in 1919.

APPENDIX II.

Industrial Government in the Clothing Industry in Chicago

Establishment of the present system of joint government in the men's clothing industry dates from the settlement of the Chicago strike of 1910. By the terms of that settlement, put into effect in 1911, the manufacturing firm of Hart, Schaffner and Marx, one of the largest in the industry, agreed to the formation of a joint board of arbitration with power to work out means for the settlement of any future grievances. On this foundation has grown the present structure.

During the eight years, from 1911 to 1919, the plan providing impartial machinery became more firmly established, more complete in detail. In 1919 plans of government similar to that worked out in Hart, Schaffner and Marx were adopted for the entire Chicago Market.

The establishment of order in the ranks of this one firm in Chicago followed a period of chaotic struggle in an industry presenting unique and grave problems. The clothing industry was highly seasonal, most of the employers were small contractors and competition among them was intense. The labor ranks were composed largely of immigrants striving to find a place in the new world, exploited by the competition and the tragic recurrence of unemployment.

Labor organization was attempted and for a time the United Garment Workers did manage to gain some power, but it was unable to bring order to the troubled state of the industry. Failure of the officers of the union to secure desired improvements in wages and working conditions and their termination of certain strikes without obtaining the relief sought and without the acquiescence of the rank and file, caused suspicion and dissatisfaction within the union ranks.

After the strike of 1910 a new path was followed in the shops of Hart, Schaffner and Marx. In order to work out a system of joint government, leadership was required on both sides. A labor manager was employed by the company, a man outside the industry, who could therefore come to the problems involved without prejudice. Prof. Earl Dean Howard of Northwestern University became the pioneer of this new type of labor manager.

Sidney Hillman, a young Russian Jew employed as a cutter in one of the Hart, Schaffner and Marx shops came into leadership among the workers during the 1910 labor troubles and later took a prominent part in the working out of the plan for joint government. With the labor group organized in the Hart, Schaffner and Marx shops as the nucleus, the workers in the men's clothing industry seceded from the United Garment Workers in 1914 and with Sidney Hillman as leader formed the Amalgamated Clothing Workers of America, organized on industrial rather than on craft lines. This union is independent, not affiliated with the American Federation of Labor and is one of the most powerful in any industry.

The plan as put into operation in the shops of the Hart, Schaffner and Marx Company, has been amended and revised as the experience of the years has pointed the way. It provides for shop representatives, one elected by secret ballot by the union members of each shop for an indefinite term of office. All employes who are members of the union are entitled to vote and are also eligible for election. Four (or more if necessary) deputies are appointed by the union, representing each branch of the trade, (i. e. cutters, coat makers, trouser makers, vest makers) who devote all their time to assisting in the carrying out of the provisions of the agreement on behalf of the union. They devote all their time to union duties and are paid by the union. The company appoints such deputies as may be necessary in carrying out its side of the agreement.

A Trade Board, originally designed to include eleven members, five appointed by the union, five by the management and a neutral chairman appointed by the Board of Arbitration, was provided for, but for several years the activities of the Trade Board have been carried on by the Chairman alone. The Chairman holds office during the term of the agreement, and the agreements have since 1913 been renewed, revised and amended as desired every three years.

A rate Committee handles piece-rate making functions and is composed of three members, one selected by the employes, one by the management and the chairman of the Trade Board.

The Arbitration Board is composed of three members, one selected by the employees, one selected by the employers and a third by these two.

In the functioning of this plan the shop representatives have charge of complaints and organization matters within their shop. When a grievance arises in the shop it is reported to the shop representative who investigates it and takes it up with the shop superintendent and they try to reach a settlement. If no satisfactory solution can be reached the shop representative reports the matter to his deputy. Adjustments made in this way are not binding on their principals and are subject to revision by the Trade Board. The shop representatives may also collect union dues and perform any other such union duties provided they are carried out in such a way as not to interfere with shop discipline and efficiency. They are expected to promote amity and the cooperative spirit of the agreement.

If a complaint is referred to the deputies it is their duty to investigate and try to reach a satisfactory settlement. They have power to investigate, mediate and adjust complaints and have power to summon and examine witnesses, to present testimony or evidence and do any other similar tasks as may be necessary to place their case before the trial body. They have access to any shop for the purpose of making an investigation. The statement of the chief deputy is regarded as an authoritative presentation of the position of his principal and unless reversed or modified by either of the trial boards, the agreement of the chief deputies in all matters over which they have authority must be observed by all parties. If the deputies are unable to agree on an adjustment they certify the case to the Trade Board for trial. In making such certification the deputy appealing to the Board must file a statement giving specifically the nature of the complaint. A copy of this statement is furnished to the representative of the other party who is given at least 24 hours to prepare his answer unless an emergency demands an immediate trial. In the event of an appeal to the Trade Board or Arbitration Board the deputies may represent their respective principals before the Board.

The Trade Board is the primary board for adjusting grievances arising between the employes and the management. Complaints may be brought before it on appeal after action by the shop representatives and deputies or direct by either party without intervention of the shop representatives, or deputies. In the event of direct appeal a statement of the facts and grounds for such complaint must be filed in writing. All decisions of the Board must be rendered in writing and copies given to the representatives of each party. The Trade Board is authorized also to hear complaints from the union concerning the discipline of its members and to take any action necessary to conserve the interests of the agreement. In case either party should desire to appeal from any decision of the Trade Board, or from any change of rules by the Trade Board to the Arbitration Board they have the right to do so upon filing a notice in writing with the Trade Board within 30 days from the date of the decision. The Trade Board will then certify the matter to the Arbitration Board.

The Arbitration Board has full and final jurisdiction over all matters related to the agreement. It is the duty of the Board to investigate and mediate and adjudicate all matters brought before it. The practice developed leaves all questions of fact and testimony mainly to the consideration of the Trade Board, while the Board of Arbitration concerns itself mainly with questions of principle and the application of the agreement to new issues as they arise. This is not considered as limiting the powers of the Arbitration Board which are broad enough to make it the judge of facts as well as principle when necessary. A majority decision of the Board is binding on all parties.

During the latter part of 1918 and the early months of 1919 the union carried on an intensive organization campaign and by May had most of the clothing workers in the Chicago market enrolled, and it was possible then to insist upon agreements similar to the one in force in the Hart, Schaffner and Marx shops. Large independent manufacturers and the Wholesale Clothiers' Association and the Wholesale Tailors' Association had signed such agreements by the end of May of that year and the entire Chicago market began operating on a system of joint government. The plan varying in details but similar in intent and function has been adopted in other markets and a National Federation of Clothing Manufacturers has been organized to deal with the national organization of the workers, the Amalgamated Clothing Workers of America.

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This is the second volume of the Social Problem Discussion Series. It contains a running text drawn from various sources giving information on the point under discussion. At the end of each chapter questions for thought and discussion are listed.

Ranschenbusch, Walter.

Christianity and the Social Crisis.
New York: Macmillan Co., 1911.
One of the most important of the pre-war discussions of the church and social problems, by an outstanding exponent of social Christianity. The first section of the book sketches the historical aspects of the question, while the body of the volume discusses the challenge of modern conditions.

Ryan, John A. and Husslein, Joseph (eds.)

The Church and Labor.
New York: Macmillan Co., 1920.
An important collection of Catholic documents on labor questions.

Ryan, John A.

Social Reconstruction.
New York: Macmillan Co., 1920.
A volume of lectures discussing the Roman Catholic Bishops' Program of Social Reconstruction by the Director of the Social Action Department of the National Catholic Welfare Conference.

Ward, Harry F.

The New Social Order.
New York: Macmillan Co., 1922.
Against the background of the conviction "that a new order of social living is necessary for both the practical and the spiritual interests of humanity," the author discusses the nature and principles of this new order and the programs for a new order which have emerged from various quarters including the pronouncements on social ethics emanating from many religious bodies. It is valuable to have these programs gathered together for purposes of comparison, evaluation and the light they throw upon trends of thought.

Ward, Harry F.

The Profit Motive.
New York: League for Industrial Democracy, 1924.
An analysis of the profit motive showing its weaknesses, and discussing other more valid motives.

III. ENGLISH BOOKS *

Askwith, Sir G. R.

Industrial Problems and Disputes.
London: Murray, 1920.
A large book reviewing the experiences of one of the most prominent British labor mediators and arbitrators. Full of wisdom and stimulation.

Clay, Henry.

Economics, an Introduction for the General Reader.
New York: Macmillan Co., 1920.
One of the best and most readable treatments of general economics from the point of view of a liberal, though not a radical, economist. A good basis for those who have not had recent training in economic theory.

Cole, G. D. H.

Workshop Organization.
London & New York: Oxford University Press, 1923.
Presents valuable documents illustrating the constitution and functions of works committees and shop stewards and suggestive material relating to the practice of democratic methods of industrial administration. Its chief value lies, as the author says, in the material it affords for a study "of the response of the working class to changes in its economic environment."

Hobson, John A.
The Evolution of Modern Capitalism (new edition)
New York: Charles Scribner & Co., 1913.
Though older than the other books considered for this list it must be included as the standard work on this subject. It is a study by the noted economist of the growth of modern capitalistic institutions and of its meaning.

Robertson, Dennis Holme.
The Control of Industry.
New York: Harcourt, Brace & Co., 1923.
A brief, clear discussion of the necessity and possibility of the control of industry for social purposes.

Russell, Bertrand.
Proposed Roads to Freedom.
New York: Henry Holt & Co., 1919.
Description and evaluation of the various programs for economic and social change.

Tawney, Richard Henry.
The Acquisitive Society.
New York: Harcourt, Brace & Co., 1920.
A brilliant plea from ethical and economic standpoints, for a society based upon service rather than profit. One of the most challenging and discerning indictments of capitalism.

Webb, Sidney and Webb, Beatrice.
Industrial Democracy (revised edition)
New York: Longmans, Green & Co., 1920.
The standard study of the operation of trade unionism in England, and of its problems.

Webb, Sidney and Webb, Beatrice.
History of Trade Unionism (revised edition)
New York: Longmans, Green & Co., 1920.
The standard history of British trade-unionism.

Webb, Sidney and Webb, Beatrice.
A Constitution for the Socialist Commonwealth of Great Britain.
New York: Longmans, Green & Co., 1920.
A carefully presented outline of a possible future society resting on public ownership, cooperation, and industrial democracy in private enterprise.

Webb, Sidney and Webb, Beatrice.
The Consumers' Cooperative Movement.
London: Longmans, Green & Co., 1921.
The best single study, sympathetic but critical, of consumers' cooperation in Great Britain.

Webb, Sidney and Webb, Beatrice.
Decay of Capitalist Civilization.
London: Allen & Unwin, 1923.
An indictment of capitalism in all its forms and phases, presented from two standpoints—moral and economic.

*These English books are listed here because they have become a recognized part of American economic thought.

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New York, N. Y.

1925

THE CHURCH AND SOCIAL AND MORAL PROBLEMS

American Section

Report of Commission III

to

THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK

HELD IN STOCKHOLM, SWEDEN

August 19-30, 1925

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UNIVERSAL CHRISTIAN CONFERENCE
ON LIFE AND WORK

Commission Reports

I. The Church's Obligation in View of God's Purpose for the World.

II. The Church and Economic and Industrial Problems.

III. The Church and Social and Moral Problems.

IV. The Church and International Relations.

V. The Church and Education.

VI. Methods of Co-operative and Federative Efforts By the Christian Communions.

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GENERAL PREFACE

A few words should be written about the inception of The Universal Christian Conference on Life and Work. In the summer of 1919 the International Committee of the World Alliance for International Friendship Through the Churches met at The Hague. This was the first meeting of an international character held after the signing of the Armistice, if one excepts a small gathering of labor leaders. About sixty leaders of the Churches were present, representing nearly all the Protestant Communions and most of the countries of Europe. Ten or twelve delegates were present from America.

The meetings at The Hague developed so sweet and reasonable an atmosphere, at a time when great bitterness prevailed everywhere, and the delegates present expressed themselves so strongly as to the un-Christian character of war and the necessity of establishing a world order on a new and Christian basis, that several of the delegates felt strongly that the time had come for the Churches officially to get together and say what these Churchmen semi-officially were saying. As a result Archbishop Soederblom of Sweden, Dr. Charles S. Macfarland of America, the Dean of Canterbury, Dr. Henry A. Atkinson and others held an informal meeting to discuss the possibility of bringing the Churches of the world together for a Conference, where the Churches could utter their united conviction on international matters and all other matters with which society would have to deal in the reconstruction of civilization and the building of a new and better civilization on the ruins of the old, which lay all about them.

This preliminary meeting was not altogether spontaneous for on two separate occasions during the progress of the war, Archbishop Soederblom had communicated with the Churches of Europe and America regarding the possibility of such a conference and the Federal Council of Churches of Christ in America had suggested that a Conference of the Federated bodies of Churches in all the countries might meet together after the war. The unanimous opinion of the unofficial group at The Hague was that a committee should be appointed to bring the leaders of the Churches together with the aim of convincing them of the necessity of such a world gathering of the Churches ,and asking them to take the matter up with their respective denominations. This committee went from The Hague to Paris and brought together as many of the leaders of the Churches as possible upon such short notice. This meeting became greatly interested in the project and requested Dr. Frederick Lynch, Chairman of the Committee on Ecumenical Conference of the Federal Council of Churches of Christ in America to arrange for a preliminary meeting of the Churches the following summer.

Dr. Lynch proceeded from Paris to London and had several interviews with the Archbishop of Canterbury, Dr. F. B. Myers, Dr. Thomas Nightingale, Dr. J. H. Shakespeare and others. Meantime, Archbishop Soderbloom undertook to interest the Scandinavian Churches and Dr. Choisy

the Swiss Churches. Sufficient interest was aroused to warrant the calling of a preliminary Conference at Geneva in the summer of 1920.

As a result of the procedures recorded above, one hundred delegates assembled at Geneva in August of 1920. A three days session was held and the Conference gradually began to assume shape. Great interest was manifested and all present expressed themselves to the effect that the Church Universal had a great opportunity to exert a determining influence upon the new order that must follow the war. Furthermore the world was waiting for some great pronouncement from the Churches upon such questions as war and peace, the industrial order; such immediate problems as those having to do with intemperance and vice and upon all ethical and moral questions. It was felt that a positive and commanding utterance of the Churches in these trying years would do much to encourage a disheartened world and would make it much easier for those who were trying to reconstruct the world on a Christian basis to carry on this high task. There was much confusion in the world as to just where the Church did stand on these great problems disturbing the minds of men. The conviction was expressed that only as the rule of life laid down by the gospels became the law of nations could any hope for security and peace be found or the great sores of the world be healed.

Furthermore it was felt by all that whatever new international machinery might be set up or whatever new industrial order might arise, it was only as these were permeated by the spirit of Jesus Christ that they would fulfill the high hopes of their founders. It was also strongly felt that two great blessings might ensue from such a Conference. On the one hand all individual communions would profit by this period of common intercourse, especially those communions that had greatly suffered from the war. They would be made strong in the consciousness of the oneness of all Christ's disciples. On the other hand the coming together, if only for a month, of all the Churches of the world, to cooperate in the common task of redeeming the world order, and to make some great common pronouncement on the place of Christ in our civilization would be a great object lesson to the world.

At Geneva a large International Committee was set up which was divided into four groups, one for America, one for the British Empire, one for the European Protestant churches and the fourth representing the Orthodox Eastern Church. The International Committee appointed a smaller Executive Committee, which held three meetings in successive years, one at Peterborough, England, one at Zurich, Switzerland and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, and was very fully attended by delegates from all the communions and nations. At this meeting the programme for the Conference assumed final shape. It was voted that the program for Stockholm should include the following groups of subjects:

1. The Church's Obligation in view of God's purpose for the world.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The reports which followed are in fulfillment of this vote taken at Helsingborg. In April, 1924, the full Committee met again at Birmingham, England, in connection with C. O. P. E. C. and reviewed the progress made upon the reports and dealt specifically with plans for the Stockholm meeting.

This is in brief the history of The Universal Christian Conference on Life and Work, and is the explanation of the reports which follow. These reports have been prepared with great care by the leaders of the Churches and by experts in the several questions discussed. They are submitted to the Conference in the hope that the Conference will receive them in the same spirit in which they have been written, i.e. in the endeavor to find the common consciousness of the Churches upon these subjects and to voice its united feeling.

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Former Director, Negro Economics, U. S. Department of Labor, Secretary, Commission on Church and Race Relations, Federal Council of the Churches of Christ in America.

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MOORE, BISHOP JOHN M., D.D., Ph.D.
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TALBOT, RT. REV. ETHELBERT, D.D., LL.D.
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WESTFALL, MRS. KATHERINE S.
Executive Secretary, Woman's American Baptist Home Mission Society.

WHITE, REV. LUKE
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WOODRUFF, MRS. MAY LEONARD
Corresponding Secretary, Woman's Home Missionary Society, Methodist Episcopal Church.

ZAHNISER, REV. CHARLES R., Ph.D.
Executive Secretary, Pittsburgh Council of the Churches of Christ.

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THE CHURCH AND SOCIAL AND MORAL PROBLEMS

The Christian Church of America has not given attention to social and moral problems until within recent years, nor are all parts of that church yet satisfied that these problems legitimately come within the range of the church's care and function. In its main streams and deposits the colonization of America was a dissent from social responsibility, as it was a break from control, religious and social, whether of church or state. The standards of freedom, which the colonists were seeking, meant for most of them pure individualism as a philosophy. As they believed in the right of private judgment and the responsibility of the individual to his own conscience alone, so also they believed that the mission of the Church was to minister chiefly to individuals and that the message of the Gospel, preached to every creature, would encompass the salvation of souls one by one, plucking each out of a sinful and corrupt state for transference by a new birth into citizenship in a new commonwealth, the Kingdom of God, in which the rest of the world, carnal and of the flesh fleshly could have no part.

Although the Puritans in their first compact, drawn up in the cabin of the "Mayflower," for the formation of a government, recognized religion as obligatory in the realm of human relations, yet to the majority of the early Christians in America there were no social and moral problems in the modern sense. All problems of every nature of religion, of man in this world, and as he hoped for the next, were theological and doctrinal. The most earnest Christian believers, the soundest theologians and expounders of the faith, stoutly maintained that all desired and prayed for changes in the social fabric and its moral conditions, which were within the scope of the divine dispensation for realization upon the earth, would be secured through the process of preaching the Gospel to individuals, and that as individuals became soundly converted to God, the Kingdom of God would be established and built up among men.

The proclamation of the Gospel of individual redemption, which appeals to the individual to seek the salvation of his own soul for an immortal and blessed destiny, when successful among individuals, exerts a continuous and effective influence toward social redemption and the reconstruction of society through various social and moral reforms, for even one individual, when transformed, by a saving power within him, into a new creature, alters by the full extent of his own influence and personality the society of which he is a part, and the cumulative results of improving the individual units of which society is composed may profoundly change the whole structure of society and solve most, if not all, of its moral problems.

The story of what the Christian Church in America has done, as she has become aware of social and moral problems, is really a story of how the men and women of the churches, without consciously realizing that there is such a thing as a "Social Gospel", and that they were in any technical sense exemplifying an "Applied Christianity," were giving expression in a natural and naive way to the principles of Jesus as they found them, almost each for himself, in the New Testament and tried to incorporate them each for himself in his own life and in society.

Homes:

So long as America was largely rural and chiefly agricultural, the home was her social safeguard and her social center.

A home, then, consisted of one woman and one man, united in wedlock, partners in the business of life, occupying a building, or a set of buildings, separated by ample, and in some instances by long distances from neighbors, and surrounded with numerous children, who, as they became large enough, helped in nearly all of the tasks in which father and mother were engaged. These were real social units, of the best sort, thrifty, frugal, self-contained, independent, sharing each other's experiences, finding sport and amusement in wholesome relations with neighbors, or at the village, which might be near or far. Even the larger communities, which might be termed cities, in the earlier days, were characterized by similar habits of simplicity, economy and virtue. The Sunday was then observed as a day of rest and worship. Practically everybody went to church. Church services had social and educational values, which everybody prized, and religion was regarded with respect even by those who did not "profess" it.

When America became industrialized and the population became chiefly urban, these simple and rural traits became less common, and in large sections entirely disappeared.

America, probably as no other country in the world, has been hospitable to strangers, receiving within her gates men and women and children from all corners of the globe, who brought strange tongues, different habits, and other standards of living. They came at first by hundreds and were readily accommodated and soon assimilated as integral parts of the communities in which they settled. They took on American ways and usually delighted in becoming Americans. But soon these foreigners came by thousands and even by millions. They settled in communities by themselves, in many instances crowding out former residents by the invasion of unfamiliar speech and conduct and the economic pressure of their lower standards of living.

Then the simple and wholesome ways became in many places wholly impossible. Housing accommodations became inadequate; overcrowding resulted; the evils of tenements, of slums, of congestion, of unsanitary conditions and of immoral practices appeared. What has been called the "continental Sunday" crept in to take the place of the American Sunday. The low dance-hall became too common. Gambling dives, dram-shops, resorts for degrading amusements and similar evils made their bids for patronage and in too many instances prospered. In the larger cities there have not been wanting men who would exploit these new comers and by disregard of law and decency prostitute them to servile political purposes and to ends of benefit only to the demagogues themselves.

America's rapid settlement and her great industrial development have been augmented by her immigration policy, and while the blending of national types has been an important factor in shaping the American character, yet her hospitality to immigrants has had its complications. Thereby her social and moral problems have been multiplied and intensified many times. There is a community of interests which every nation and race on

the earth must share with America. The very cosmopolitan character of her people makes her problems of concern to all the world besides.

The Christians of America have attempted to preserve the home. It has not been an easy task. Better economic conditions are a help, but alas! too frequently better wages and larger incomes have but resulted in greater extravagance, a craving for more luxury and more excitement, and the home has not benefitted. The inexpensive and easy means of transportation into the suburbs have relieved to some considerable degree the evils of overcrowding, and of tenements, and of slums. But unfortunately the high cost of building has stopped the erection of houses and the resulting high rents bring about a period of congestion and suffering, unsanitary, unsocial and immoral.

The congested slum districts of the larger cities have received much attention, increasing through the more recent years. Voluntary organizations have been formed for the purpose of first making investigations and then of securing improvement. Legislation has been enacted limiting the size of buildings in proportion to the land occupied, fixing the amount of light and air to be provided, and prescribing rules and regulations for sanitary conditions and observances. Recently, protective legislation has dealt with the economic side of the housing problem, seeking to prevent injustice to tenants by high rentals, by unmerciful evictions, by lack of heating in the winter, by hazard to life through faulty construction or lack of fire-escapes.

In all of these movements the church, in some instances as an organization, but more frequently through her members as individuals, has manifested interest and sympathy, and at times leadership. The church, however, is still cautious about directing her testimony and her ministries into the channels of material comforts and economic conditions.

Generally the Christians of America have been resolutely set against easy divorce,—many of the clergy standing for divorce solely on the one Scriptural ground, of adultery. But the mixed conditions, of many peoples and many standards, of which America is composed, have been too strong, and some states of the American commonwealth have become notorious for the ease and number of divorces granted.

In one state only, South Carolina, the laws make no provision whatever for divorce. In all other states of the Union, with varying degrees of ease, legalized separation, for a great variety of causes, is permissible and the number of divorces has greatly increased. Through the officials of many of the states and by representatives of Bar Associations a movement has been in progress for several years looking toward uniform laws on the subject or a possible transfer of authority to the Federal Courts, but no real and definite conclusions have been arrived at in these directions. In the meantime it is evident that there is a profound and widespread social conviction taking shape, beneath the legal, religious and purely individualistic considerations with which this subject is involved, that the family, as a social unit, and society as a whole, are deeply concerned and that considerations, greater than those which affect one man and one woman, must be weighed and must be determinative in the final conclusion. It is perhaps fair to say that the American Church, speaking of it as a whole, with as near and

impartial judgment as is possible, less and less regards the few New Testament injunctions upon this subject as final and more and more believes that the spirit and principles of Jesus in the midst of modern conditions would regard the whole subject more from the point of view of social welfare than from the point of view of a single individual act, even though that act be so serious as adultery.

The American conscience has been fairly successful in combatting the Social Evil, at least as to outward show and public business. In no part of America is prostitution licensed as a recognized trade; in not more than a dozen American cities is there still a segregated vice district. Coincident with the abolishment of segregated districts, provision has been made for the care of infected persons and the restoration of prostitutes. In this remarkable movement, which has taken place within a generation, the Church has had a large part in the education of public opinion. In Cleveland, Ohio, for example, the entire effort originated with the Federated Churches. The Chicago Vice Commission originated with church workers. The laws of the United States deal severely with the conveying of women for immoral purposes either into the country, or out of it, or between the states of the Union. These laws are well enforced.

Within recent years there has been a pronounced movement toward imparting to young people at an early age suitable and wholesome instruction in matters pertaining to sex so that they may acquire, at a time to be of use to them, and prevent impure and perverted notions coming first, knowledge of their bodies and their natures and of the divine way of preserving and reproducing our own species. In this connection quite a considerable list of useful books have been published and many public school teachers are interested in teaching and in safeguarding their pupils.

Unfortunately recent fiction has over emphasized problems of sex,—perhaps, however, not wholly without some good effects,—the moving pictures have shown too many films depicting passion, lust and situations involving sex, and the public mind has had more open knowledge of such subjects as these thrust upon it, but certainly a reaction has set in. The public conscience is demanding a more rigid, and at the same time a reasonable, censorship and the tendency of American thought is positively in the direction of giving adequate knowledge, preventing prurient displays and of purifying social customs and ways.

It must not be overlooked that the sanctity and even the perpetuity of the American home is seriously threatened. Marriage is deferred in all too many instances until late in life for the sake of setting up a home, when it is founded, on a scale of luxury, not to say extravagance, comparable with that of the parents. Marriage then becomes too frequently a matter "of convenience." The entrance of women into business and into the professions, wholesome from the point of view of independence and self-realization, nevertheless tends to make the home appear to many less desirable and to give occasion more easily to disregard its claims and to set aside its restraints. The course for the Church to pursue is not clearly perceived.

The problems of the home in America today are many and serious. Among them may be named the following:

The emancipation of women, affecting the relations of the sexes, without as yet furnishing an understanding of its meaning;

The high cost of living, with scarcely any abatement as yet in view, accompanied with a passion for luxury, extravagance and display, all of which deter people from entering into matrimony and of attempting to keep a home together;

Easy recourse to divorce proceedings, thereby losing the chastening and purifying processes of forbearance and compromise;

Time enough has elapsed to indicate that the free treatment given to matters of sex in fiction, on the stage, in the moving pictures, in the daily news and even in formal instruction has had a damaging rather than a beneficial effect on the young and has been undermining the virtue and stability of the home.

Problems of Youth

Efforts to surround children and young people with safeguards against evil companions and vicious influence and inculcate in them at as early an age as possible the principle of the Christian religion have been carried as far in America as in any country of the world.

The Sunday School, or Bible School, or School of Religious Instruction, as it has variously been termed, has received the labors of some of the ablest and most devoted members of the Church, both directly in and through church organizations, and by means of outside, voluntary organizations, and branches and activities of which have reached into the smallest communities, have spread over states, throughout the nation and into the mission fields and the nations of the world.

Specialized organizations, like the Young Men's Christian Association and the Young Women's Christian Association, have gathered the young people of the two sexes and their friends into effective groups, working each for its kind, with friendliness and assistance to help toward the full development of the body, of the mind and of the spiritual nature. Upon these organizations have been lavished great stores of wealth and of personal devotion, under the sanction and with the approval of the Church.

The Young People's Christian Endeavor Society and similar bodies of young people have sought to mobilize and guide the consecration and endeavors of young people themselves into the avenues of wholesome Christian experience, sane and beneficial recreations and amusements, and useful ministries to the Church and to society.

The Scout movement, both for boys and for girls has extended and applied these efforts a bit further into sports and out-door activities and into acquaintance with nature and her secrets.

The Church has been more than a sponsor for these movements. They have originated, in almost every instance, within the councils of the Church; they have never departed far from the Church; they have been fostered by the Church,—not however without some misgivings in some quarters, it is true, but, with a general endorsement and consent which has made them at length real allies of the Church.

These organizations are large, well officered, generously financed, efficient and among the most honored of any America possesses.

The tendency of the American Church is to be less strict with its young people than it formerly was, and to place more confidence in them. A large number of congregations, constantly increasing, have parish houses, or community houses, or buildings bearing a variety of designations, designed almost exclusively for the use of young people, for their religious education and services of fellowship and worship on Sunday, and for a great variety of social and recreational purposes on the week days and evenings. In these houses are the implements for many games and frequently a well equipped gymnasium. Many other congregations, lacking sufficient resources for separate buildings, devote the basement of the meeting house, or some addition, or special space, to the same kinds of uses, believing that pastimes and amusements, sane and wholesome, are necessary for the normal boy and girl, and that these should be found under the auspices and with the approval of the Church, rather than outside her precincts and supervision.

There are several organizations whose aims and activities are directed toward furnishing proper opportunities for and guiding the play instincts of youth and providing programs in communities for the good use of leisure time by adults. The Church is in sympathy with such organizations and movements.

Among the outstanding problems concerning the youth of America may be mentioned the following:

America is still experimenting in the field of secular education, as to subjects to be taught, as to psychological and pedagogical methods to be employed, as to the relations of the sexes particularly in the upper grades and higher institutions, as to the responsibility of State and Church and their relations in the field of education and as to the ultimate ideals to be sought throughout the entire process.

An adequate program of religious education is yet to be worked out and agreed upon.

The youth movement in America, although stirring—as it must—in normal, developing minds, has not assumed political significance as in some countries of Europe. College young people live for the most part, normal lives in friendly relations in the community in which the educational institutions are located. It may be that less attention is given to the various pursuits of study, and excessive interests and energies are consumed in athletics and in competitions between colleges. There are, however, operative influences, which promise to steady and bring to due proportion these energies and interests.

Opportunities for amusement and recreation, sufficient in number, accessible in location and suitable in character must be provided; this is not always possible in modern cities, and is no less difficult to provide in many rural districts;

How to preserve and cultivate the spirit of free initiative, through undirected play and by means of some modern equivalent of the old apprenticeship system, when the son worked with his father and the novice was at the side of the master-workman, is a serious problem.

The age-long problem faces the Church of keeping the forms of religious expression fresh and vital, adapted to youth, renewed and changed, with

changing conditions, while at the same time the permanent spiritual content is preserved.

The Church and the Dependent, Neglected, Defective and Delinquent:

The Church has furnished the ideals and the incentives very largely for the care of the unfortunate and the handicapped of every kind, but has not, as a rule, herself, as an organization, undertaken to care for them. The State makes provision for the feeble-minded, their education and their custody, and for the insane, although there are some private institutions serving both classes, chiefly, however, on a commercial rather than a charitable basis.

In recent years the different states of the Union have made provision for the education and industrial training of the competent blind.

For children, either orphans or those whose homes are inadequate, there is a large number of homes and asylums, conducted according to a variety of ideals and plans, but usually supported by private charity, springing almost entirely from the Church.

Care is taken to prevent these refuges and asylums from becoming institutionalized by customs and rules, which would crush out initiative and individuality. As fast as children become advanced enough in age and education, it is more and more the policy to place them out in normal, private homes, but still under the inspection and supervision of the central administration.

Many homes for the aged and infirm have open doors for both men and women, whose years and circumstances render them incapable of caring longer for themselves and for whom no relatives can make provision. These, too, usually rest upon private endowments and continuing gifts of the living and are generally connected with or spring from the Church, though not controlled by the Church. Roman Catholics, more than Protestants, have these institutions under Church auspices and control.

As Society at large has become more humane, more merciful and more thoroughly permeated with the spirit of Jesus, it has seemed as though the service of the Church in these fields of ministry and care could under ordinary circumstances be best rendered by cooperating with institutions which have been established, and maintained, by the State.

Poverty and Pauperism

Christians have always been generous. Although they seek to save themselves, yet their earliest and most continuous teaching is that they shall think of, shall serve and shall love others. The example of the Master is ever before them; He "went about doing good"; He "was filled with compassion"; He "showed pity."

In an individualistic way the Christians of America, under the teaching and sanction of their churches have distributed food and clothing and help of every kind to the poor.

But the systematic care of the poor has, as a rule, been delegated to charity organizations and the State, or the Town; and "Poor Farms,"

"Work Houses" and similar institutions have grown up, as the place of refuge for those, overtaken by poverty, who have no friends able and willing to care for them. The Church, having with good conscience freed itself of this responsibility, has unfortunately given little further heed to these needy people. Too often the feeble-minded, the lazy, the sick, the young and the aged have been huddled together in conditions unsanitary, inhumane and vicious, the only excuse for which has been inexpensiveness.

Gradually the generous and wiser impulses of the Church have been aroused for the care of the very young and of the very aged, and these two classes have been separated out from the other paupers and housed in comfortable and altogether suitable homes and asylums for them, provided in many instances by voluntary offerings coming from the Church and its people, or stimulated and controlled by them.

The better care of the pauper sick has been chiefly in hospitals maintained by state and municipal governments; and yet in these recent years, many of the Church communions have entered into this field of ministering to the sick.

Some churches have undertaken to deal with the problem of unemployment and to find work for those who need it. The tendency, however, is to render this social service either through private employment agencies or, in times of special need, through temporary bureaus established by the government.

There is a decided tendency in America for the churches of all Protestant communions to enter into these fields of service, particularly through establishing homes for children and for the aged, and hospitals for the sick.

Temperance and Prohibition

The first efforts at reforming the drunkard and removing the curse of drink were aimed at the individual in an effort to get him to sign the pledge of total abstinence. Many strikingly successful campaigns were held. The Church, if not the originator of these movements, was nearly always a close and sympathetic cooperator, and her edifices were open and her services given over to these efforts. Great good was accomplished by these appeals, and some of the most eminent people of their times were the apostles of these temperance movements, advocates of "moral suasion" and of "signing the pledge."

By a hard tutelage and a slow process, the lesson was learned that the individual could seldom stand alone in his fight against appetite, the pull of bad companions and the corrupt practices of a nefarious business. The evils of intemperance were discovered to be almost wholly social, and many people became convinced,—though but slowly and with seeming reluctance —that the only effective remedy possible was also social.

Women, at first as praying bands, which later became organized into the Women's Christian Temperance Union, were the pioneers in attempting to close the liquor saloons and tippling places and dealing with the evil in a social way and as more than an individual wrong. They succeeded in having introduced into the laws of practically all the states a requirement for the compulsory teaching of the evils of the use of alcohol. This instruc-

tion, doubtless, had a very large part in developing an intelligent public opinion leading up to the adoption of the Eighteenth Amendment. The record of their achievements and continuing influence inspired other movements and the formation of other associations of men as well as of women. The Good Templars became conspicuous at one time.

In the way of legislation against the manufacture, the transportation, the sale and the use of intoxicating liquors as a beverage, the State of Maine became a beginning almost three quarters of a century ago. A third of a century later, Kansas and other States of the Middle West ventured upon the experiment, at first timidly and with some vacillation. Then the principle of "local option" gained sway, and towns and counties in all parts of the country, essayed prohibition within their boundaries, only to find after a time that the "wet border" of a neighboring community was their undoing.

Various attempts have been made to bring the question into partisan politics; but the larger national parties have been unwilling to espouse the cause. Then it became the platform of a "Third Party," with varying ups and downs, but with no pronounced success. For more than forty years a Prohibition Party, usually with a scant but zealous following, has endeavored to win the support of the electorate and make prohibition the policy of the nation. Loyal and consecrated people went throughout the land proclaiming the doctrine of prohibtion by statutory law and by amendment to the constitution of the states. Much literature was printed and distributed. As an educational force the party method was of value. Gradually and steadily the conviction was spreading and strengthening that "the saloon must go" and that the power of the whiskey ring, in the politics of the cities and of the nation, must be broken. States and counties and towns placed themselves under the prohibition standard and the extent of "dry territory," at first gradually, and later rapidly, increased.

When the Anti-Saloon League was organized in 1893, it declared its purpose to unite all persons opposed to the beverage liquor traffic in an "inter-denominational and omni-partisan" fellowship, and while not cooperating with nor antagonizing any party as such it bent all its energies to elect to public office the candidates of all parties favorable to progressive legislation and its enforcement and to keep the records of public officials impartially before their constituencies. The Anti-Saloon League received the support of nearly all of the communions and was recognized as the agent of the churches. Under its direction the policy of prohibition made steady advance, gaining towns, counties and states, until the XVIIIth Amendment to the Constitution of the United States was adopted, providing the means whereby the Nation, as a whole, became subject to total prohibition of the traffic of intoxicating liquors as a beverage.

The Christian conscience of the Church of America is largely responsible for this result. The War had brought the issue into bold prominence. Labor must be efficient, but labor was being demoralized by drink. Everywhere the effect of drink upon the Negro race and others was feared. The tremendous economic loss had become apparent. East and West, North and South, with surprising unanimity, called for the Amendment, and the laws and their enforcement; but the one dominating factor throughout the entire country was the sentiment of the churches, crystallized in the action of the Anti-Saloon League.

The Christian Church realized that the enactment of laws and the embodiment of a principle in the constitution of the land do not at once produce sobriety and virtue. Arrayed against the enforcement and seeking in every possible way its discrediting and ultimate overthrow are many men and many motives,—those who wish to do business for gain, those whose appetites and passions crave indulgence, those who are heedless of moral ends and in a spirit of bravado like to violate law as in itself a kind of mental stimulant, those who would use and debauch the natures of men for their own political purposes. Vast moneyed interests are at stake. the Christian Church and the moral people of America have upon their hands a warfare for righteousness which will not be slight and may not be brief. America is attempting a great moral reform, of world-wide significance, and in it she needs the support of the moral and religious influences of all lands.

We are aware that other nations of the world are involved with us. From them come now much of the liquor which the smuggler and the bootlegger sell. The convictions and sentiment of other nations help to weaken or strengthen the determination of our own people. The success or failure, which we secure in America, will have a bearing upon the legislation and upon the habits of all of the world.

The prohibitory law is undergoing a severe trial. Three States, New York, New Jersey and Rhode Island, either by legislative enactment, or by act of the Chief Executive have openly set at naught the Constitution and the laws of the Federal Government. There are good people, some in leading positions in political life, some prominent as educators and in other high callings, and even some clergymen, who do not hesitate to deplore, if not to denounce the Amendment and the laws, averring that they are too drastic and untimely and predicting that they can never be enforced. And yet, in the midst of the controvery, the officials at Washington, both in the Administration and in Congress, defend and stand by the law almost unanimously. The conclusion is irresistible that the astute politicians of both parties are convinced that the conscience of the majority of the people of the United States has gone into the enactment of these policies and that the people are determined to carry them through.

It may fairly be said that the opposition to the policy of prohibition is strongest and most vociferous in the larger cities on the Atlantic seaboard, while the South, the Middle West, the Far West and the Northwest are stoutest in favor of the laws and their enforcement. Another way of stating the division of sentiment is this:—where the native born stock is the prevailing population, prohibition is in favor and in those sections where the foreign-born are the most numerous the opposition is pronounced. In some aspects then, the problem in America is due to a conflict of ideals from opposite sides of the ocean.

(In view of the world-wide interest in the operation of the American National Prohibition Law, of certain widespread misconceptions concerning the same, and of the desire on the part of many to have the latest available accurate information bearing upon that question, an authoritative supplementary statement will be issued for distribution at the Conference in Stockholm, concerning the principles underlying that law, the factors which

operated to secure its enactment, the immediate results which followed its adoption, and the probable ultimate effect upon the social order, not only in the United States, but in other countries of the world.)

Prisoners and Crime

One of the darker pages in the social history of the Church is that in which its seeming indifference to all classes of misdemeanants and all subjects connected with crime, penology and reformation is written. This is a record of neglect. Jails and prisons have been left almost entirely to politicians and to government agents.

Society has been permitted to struggle with various experiments,—with the Pennsylvania System of solitary confinement in idleness, with the Auburn System of group control and employment, with the Elmira System of attempted reform and parole,—while the Church has continued to preach an individual sin and salvation only to those who came within her walls. A pamphlet describing prison systems in operation in the United States at this time is in process of preparation and will be published and distributed at the time of the conference.

Here and there individuals, members of churches, but acting chiefly upon their own responsibility and initiative, have seen the need of this class of unfortunates and have given unstinted and invaluable service to their care.

Tardily even the Commission on Church and Social Service has taken up this form of service and brought the Federal Council of the Churches of Christ in America into contact with the problems and a sane and rational attempt at their solution.

Several large and important questions loom up in this connection.

To what extent is the violator of law responsible for his acts? Is he a victim of heredity? Was he properly cared for in youth? Was the environment in which he grew up itself a breeder of crime? What influences surrounded him at school, or in the years when he should have been at school? Is he the unfortunate sufferer from some physical or mental disorder which predisposes him in wrong doing? To what extent is the Church responsible for his wrong doing?

On what basis should criminals be classified and segregated?

What are the proper social motives for the punishment of crime?

How should prisons and jails be constructed? Who should be responsible for the care, administration and inspection of them?

What should be done for the discharged prisoner's social reassimilation and rehabilitation?

Whether capital punishment is ever justifiable has become an open, moot question with many people in America. Juries are less liable than formerly to bring in verdicts which have the death penalty attached; judges and other court officers tend toward leniency in urging punishment and in sentencing the convicted; the public frequently shows a disposition to become sentimental in the face of a great crime and of a daring criminal. It would almost seem at times as though the craze for sensations and for notoriety were moving causes in the minds of the degenerate and ill-balanced for the

commission of an outstanding, appalling crime. In this connection the responsibility of the newspapers, which spread abroad the noisome details is pointed out and they are noted as the makers of opinion and, by suggestiveness, the schoolmasters in crime.

The Day of Rest and Worship—

The place of Sunday as the day of rest was at first unchallenged in America. In many of the colonies and in most of the states it became hedged about by laws, that prohibited many of the activities which are now regarded as absolutely essential to the comfortable existence of Society under modern conditions. Yet in most cases the old laws, known as "Blue Laws,"—stand upon the statute books. No one wishes to change them, because no one seems quite ready to indicate how they should be changed so as to preserve that which is important and let go the outgrown features. We have, then, in America an abundance of law to protect and preserve Sunday as the day of rest and worship. The day is generally pretty well observed; but there is considerable disregard of Sunday laws as such.

There are four pronounced influences in the country, which make it very difficult for us to determine the kind of day we should have and how to secure it:—

The Jews are more numerous in America than in any other country in the world. They would observe Saturday as the Sabbath, and yet, because Sunday is the legal day of rest, their tendency is to observe no day or at least not so to observe it as to make themselves influential in social customs, save to break down the observance of Sunday.

There are Christian sects which seek to restore Saturday as the holy day of rest and worship on Scriptural grounds. They and the Jews are entitled to religious freedom, and consequently the practice in America has been tolerant with both groups, when they have substituted one day for the other, and lenient even when there has been desecration of one without honoring the other.

The practice of Roman Catholics, after faithful attention to religious obligations in the forenoon, then to devote Sunday afternoon to pastime and in some instances to secular pursuits, has had a confusing and disturbing influence upon the observances of the day, which might otherwise be maintained under Protestant and Puritan sanction.

Into America have come a host of people from other lands, where some other day, or no day at all, has been observed with religious significance; and in communities in which the newcomers have predominated, naturally the rest day disappeared, or became prostituted to other purposes.

Then as the population of the country has become more and more urbanized the need of complete change from city to country, has stimulated flight to the parks, to the woods, to the seashore, to the golf links, and to all sorts of pastime and sport, with a consequent commercialization of the day because it offered large financial gains to systems of transportation, to hotels and restaurants, and to all purveyors of pastime and amusement.

There are large and long established organizations for the protection of the day of rest, which are making careful investigations of grounds

upon which the day may be justified and the ways of securing its better observance. These organizations are for the most part distinctly created and sustained by the Church.

The Use of Leisure

We have not, however, explained the social and moral problems connected with the use of leisure, when we have dealt with the day of rest and worship. It is necessary to go further.

There was a time when lotteries were authorized by state governments and were permitted to send their printed matter through th mails to all parts of the country. Those times are past. But betting, gambling and the playing of various kinds of games of chance, frequently with various kinds of devices, have become all too common and threaten to be a national vice. Travellers on steamships and by railroad trains wager money or set up pools, on trifling matters, whether it be the day's run of a vessel, the quickness of a porter in making up a berth, or the speed of the train between stations. The national sports, yachting, horse racing, baseball, football, tennis, golf, all become occasions for the placing of long bets, which the papers do not hesitate to publish as news gratifying to the public. Students in some colleges and high schools are carried away with this distemper as by a mania. At election times the chances of candidates to win at the polls are often estimated by the amount of money which partisans are willing to wager. Bets at some times are quoted as stock market prices are quoted, to indicate the condition of the country.

Problems of this kind are arising in threatening aspect. Too long the fashionable part of American society has dabbled in the lesser forms of betting and gambling,—making small ventures in games at parties and social functions. Even the Church has been known to permit questionable affairs at sales and other gatherings under her auspices, selling chances on dolls and cakes, and watches, and automobiles, permitting grab-bags and other schemes, which savored wholly of chance and naught of skill or industry or of any honest equivalent for the object sought.

The American conscience as a whole has not yet been awakened to the peril of these evils, nor to the insidious way in which they are making inroads into the habits of the people.

These are evils of far reach, throughout many lands and among many peoples and call for the united efforts of the Christians of all churches. Sound principles of economy and ethics fortify those who seek to make men more honest, more thrifty, more frugal, more conscientious in toil and in exchange.

The right of leisure in America has many advocates with divergent views and varying motives and is threatened with many perils.

Labor organizations have generally insisted upon one day in seven for rest, and the Church and Labor have worked together for this object, generally with success. Recently some of the great industries of the country, like iron, steel and paper plants, which on economic grounds seemed obliged to keep the continuous operation, have conceded the eight-hour

shift and the weekly day of rest to their employees. Certainly workmen in all industries should receive for six days of labor adequate compensation to maintain themselves and their families for the seven days of the week.

The great national game, baseball, has long insisted that it should be permitted to entertain the people on Sunday. In some cities and in some states this is allowed, and the largest crowds of the week attend the Sunday ball games. Even in communities in which it is not legally permitted, it is played upon the vacant lots and in the not distant suburbs, so that the quiet of the day and the peace of mind of many church worshippers are disturbed. Other amusements and sports clamor for like recognition and toleration, in some parts of the country horse racing, in all parts of the country—golf, automobiling and resorting to amusement parks by the sea, the rivers and lakes. The evils of these places arise not from what nature offers, but from the crowds and the vices which have been introduced, because profitable to the vendors of them. There are organized movements, even great corporations, having large vested interests, which undertake for profit to pander to the lower appetites of men in their hours of leisure.

Moving picture shows have spread through the country almost like wild fire. Scarcely a hamlet is without one at least. Their tendency in the past has not been on the whole wholesome, but an improvement has set in. Educators, parents, social workers and municipal governments have been aroused, and, while legal censorship is not common, nevertheless a kind of public censorship has become effective in many communities. In some people there has developed a kind of mania for attending shows, which presents some aspects of intoxication or of the drug habit. Yet better pictures and pictures used for higher purposes are becoming the rule.

The tendency in America is for the Church to raise the ban upon social dancing and for municipalities to regulate and restrict the places for public dancing with greater care.

Libraries, reading rooms and museums are open more hours on work-days in the evenings and on Sundays than in the past and are frequented by more people with every passing year. There is a very gratifying tendency, fostered by many organizations, to return to nature, to get out into the open, to take hikes, to botanize, to study animals, minerals, antiquities. This urge for knowledge, more or less tinged with the scientific spirit, is one of the most wholesome and notable influences making for the right use of leisure in the American life.

The use of the radio, perhaps, to be regarded as a temporary fad, has become, at least for the present, almost a national passion. If it be claimed by some that there is a tendency to substitute the listening in on sermons for actual attendance at church, yet to others experience has shown that the message of the Church can be carried through this medium to those who could not, or would not, come to her services.

In all parts of the country local churches and some denominations as a policy, are establishing, under various designations, parish houses, neighborhood houses and community houses, which are employed for the recreation, the entertainment and the social purposes of the neighborhood or community.

There is an increasing disposition to regard the furnishing of wholesome recreation as a legitimate function of the church, and the gospel more and more is conceived of and proclaimed as a purifying, energizing and constructive message to the whole of man.

Race Relations

The presence of many races and nationaliities in the United States has produced serious problems in human relationships that create unusual tasks and opportunities for the churches. Some of these problems are incidental to a process of adjustment, as group after group assimilates itself to the general pattern of western culture and civilization, a process already advancing towards a realization of national harmony. Other problems, derived from more deep-seated inter-racial attitudes, have their roots in historical antagonisms and marked physical differences. Both types of problems in varied forms confront the home mission efforts and introduce complications into the whole structure and activities of the churches. The following population figures will give a clue to the basic facts: According to the last Census, there were in 1920, in a total population of 105,700,000

10,460,000 Negroes (including all degrees of mixed white and Negro blood);
350.000 American Indians;
500,000 Asiatics (Chinese, Japanese, Koreans, Indians, Persians, Armenians);
14,000,000 other foreign-born and speaking foreign languages;
21,000,000 American-born children of foreign-born;
4,000,000 Jews.

Not all the foreign-born groups present the same problems. In the case of the European-born immigrants and their children, assimilation on the whole is completed with the use of the English language for ordinary intercourse, adoption of American customs and manners and acquisition of American citizenship with a full regard for its duties and privileges—a process usually taking from two to three generations. Special home mission treatment is required more especially for the immigrants of the first generation and their children.

There has been a gradual change of emphasis in the work done by the churches on behalf of the Jewish population. While the Jew adapts himself quickly to American ways, socially and economically, he remains separate racially and culturally, no matter for how many generations he has been in America. Intermarriage between Jews and Gentiles is on the increase. Generally, however, there is evidence in their relations of a sense of difference, if not actual prejudice, wherever Jews are found in considerable numbers. Efforts at evangelization have not been very effective; mission work among the Jews usually meets with open hostility. The antagonism of Jews against Gentiles is chiefly religious and racial, and resentment against various forms of special discrimination; that of Gentiles against Jews is more largely social and economic—though the religious animosity survives—and is due to the rapidity with which Jews acquire prosperity as against the slowness with which, in common with other groups, they grasp and share the

prevailing cultural habits and ideals. In these circumstances, the churches more and more direct their program to the disarming of prejudice on both sides rather than immediate proselytism. There is every evidence that these newer efforts are effective in countering prejudicial propaganda on both sides.

The Christianization of the American Indian has been rendered difficult by neglect and exploitation. While progress has been made in some sections, it is hindered in others by the dispersion of the Indians in small settlements. On the other hand, owing to this isolation and to their relatively small numbers, the Indians do not meet with as much antagonism on the part of whites as might be anticipated from their strangeness in appearance and customs. For example, there is no legal restriction on the intermarriage of whites and Indians, and any Indian who wishes to do so may become an American citizen.

The half million Asiatics in the United States constitute not only a domestic problem but also a problem for foreign policy because of the national complications involved by their presence. More especially the relations between tthe United States and Japan have been embarrassed more than once by the race antagonism stirred up against the Japanese on the Pacific Coast. The home mission agencies have a definite program not only for evangelizing and adjusting these Asiatics but also for the creation of good-will between them and their white neighbors.

The outstanding American problem in race relations is, of course, that between whites and Negroes, with its heritage from the days of slavery. The emancipation of four million slaves during the Civil War, yet within living memory, did not permanently ensure for them and their descendants equal citizenship rights. On the other hand, the exercise of the franchise in the years immediately following the war, by former slaves unprepared for the responsibilities of citizenship, left their mark on the attitude of the white South. With the aid primarily of the churches and of northern philanthropists, and in recent years also with that of progressive and well-disposed Southerners, the Negroes have made rapid progress in economic, cultural and religious development. Their afforts for self-improvement have won the admiration and active assistance of white Americans.

In this growing appreciation for the Negro, an increasing migration of the race from the country to the cities and from the South to the North has played its part. The world war, with its sudden demand for an increased industrial labor supply, greatly accelerated this migration. Unfortunately, the demand for Negro labor has not as yet become constant but is fluctuating; and even in those centers where Negroes have made their homes in large numbers, the provision of adequate housing, educational and other facilities for them has remained an exception, with the result that opportunities to earn higher wages have not yet brought commensurate advantages. Of course, the depletion of the supply of cheap colored labor in the South has had the effect of improving also the appreciation of Negro workers who have remained in the South. The number of lynchings and other attacks upon life, health and property has decreased. In the matter of social intercourse, the old dead line between the races practically remains unbroken; and it must be chronicled that the increase of the Negroes in the North has brought with it sharper discrimination in this respect than existed formerly. The increase in the number of industrially employed Negroes is generally

regarded unfavorably by white wage-earners, and advancement from the less to the more skilled forms of employment is difficult.

In all this advancement, the churches have taken a conspicuous part. The religious care of the Negro population is, to a large extent, a home mission obligation, more especially because the social cleavage between white and colored is so great that the two races rarely worship in the same congregation. By far the larger part of the Negro population is attached to the Baptist and several branches of the Methodist Episcopal churches. For some decades there has been a marked growth of independent Negro church bodies, which now embrace nearly nine-tenths of Negro church members.

As a result of these influences, the Negro race is producing not only its own religious leadership but also its own leadership in other concerns, so that further internal progress of the Negro group in America and their relations to the white group is largely bound up with the future of the Negro churches and the growing strength of Negro leadership.

The home mission boards of the country have taken the initiative in providing Negroes, as well as immigrant populations, with opportunities for social and health education. Large sums are expended by them in maintaining schools, colleges and seminaries for the training of Negro teachers, physicians, lawyers and other professions as well as ministers. The public school authorities and schools supported by Negroes themselves are now providing educational facilities for a rapidly increasing proportion of the colored population, thus setting home mission resources in part free for other services. Very little provision is as yet made for higher education of Negroes throughout the South, so that the major burden of providing for it falls upon the churches.

In regard to all the problems mentioned in these paragraphs, there is a noticeable increase of efforts to create a better uunderstanding and cooperation between the different groups. There is a decided trend of policy to work *with* these various groups rather than *for* them. Old established discriminations are sharply challenged by the churches, and practically every denomination is in process of enlarging and refining its educational program for applying Christian principles to race relations.

Health and Sanitation:

The physical welfare of people has not received from the Church consistent attention until very recent times. Too long has "the flesh" been associated with "the world" and "the devil" for it to be regarded by the theologians as the source of any good. But common people did at length learn through experience that the conditions of the body did affect conditions of mind and spirit, and they discovered that the best estate of man and woman must rest upon health and sound physical conditions. These lessons, however, came very slowly. Volumes could be written upon the folly of attempting to improve the souls of men, while their lungs were diseased, or their bodies were shivering with cold and starving for lack of food.

Crowded tenement districts, reeking slums, inadequate sewerage, impure water, foul air, epidemics, contagious diseases,—these are still but phrases, devoid of a religious content to most church members, and yet the Church is beginning to take notice of these things, through specialized workers, by means of committees and commissions and as a part of the expanding pro-

gram of those churches which have awakened to the social needs of a city environment.

The Church has always believed in prayer for the sick, and in some instances in anointing by oil and the laying on of hands. But when the Christian Science cult arose a few years ago and so speedily won its thousands of adherents, many churches began to realize that they had been leaving out of their message a part of the Gospel meaning for the bodies and physical environs of men.

America has suffered from a multitude of weird and fantastic notions respecting health and healing, some of them promoted by people who profess a religious faith and claim to accomplish marvelous results through the assistance of a divine power. The earnest sincerity of some and the religious formulæ which they employ make it very difficult to disclose and deal with those who are charlatans and imposters. Probably no greater frauds, costing so much in money, in disappointed hopes and in aching hearts, have ever been practiced upon the American people than those offered in many plausible guises to the sick, the lame, the halt and the blind.

There is suffering in the world, and more and more Christian and scientific sanity are being applied. The need, however, is great. Hospitals, dispensaries and charities are merciful remedies; but Christian zeal and consecration are discovering and applying preventive measures.

Alliance with Charity and Philanthropy

It is well to remember that the social consciousness is a result of Christ's coming into the world. Where His gospel has not gone it does not exist.

In addition to her own direct ministrations in the field of charity and philanthropy, the American church is in intimate fellowship and cooperation with many societies and movements which seek the amelioration of the hard conditions under which a large part of the race lives and works. Charities and philanthropies of many forms, which spring up outside of the Church, receive continuing support from the Church by the contributions of sacrificial workers and of large sums of money, without which these organizations could not exist. If ever there has appeared hostility between these organization and the Church, it has been due to the fact that the Church, in some quarters, has been slow to understand the language and the methods of an applied Christianity as it departed somewhat from the older forms of Christian individualism. These misunderstandings have largely disappeared and cooperation in most instances has become intimate and cordial. If there were more of social justice in the world there would be less need for charitable and philanthropic measures.

The Church recognizes the American Red Cross as an arm of its own benevolence and ministry unto sufferers from disaster of any kind, and the Salvation Army as a branch of its service to the "down and outs," who may be shy of the more orderly methods of the Church itself.

The Church sets its approval upon and gives its support to a great multitude of homes, asylums, retreats, hospitals, reformatories and institutions for the help of almost every misfortune which can befall mankind.

The Church believes in and promotes good music, and expressive architecture, and harmonious decoration. The Church fosters art in all of its forms including painting, sculpture, landscape gardening and civic planning.

The Church encourages wholesome amusement and recreation and expresses in recent days an approval of all things normally human as a part of the divine harmony intended in that "Kingdom of God" when all things become Christ's.

Social Science

About thirty-five years ago, when the scholars of all the world began to recognize that there was a science of human society, the Church of America welcomed the new discipline into its colleges and into some of its theological seminaries, and began to tell her clergy that communities, and groups, and human institutions of every kind must be studied with scientific accuracy and care in an effort to discover, analyze and classify causes and forces so that the principles of Jesus Christ might be applied to the beginnings of difficulties and might intelligently encourage every form of good and check and repress every form of evil.

Now the colleges and universities of America have as a rule departments of sociology conducted by staffs of competent, and in many instances eminent, scholars who are studying, analyzing and interpreting social conditions and social forces, seeking to bring to bear from all sources of human knowledge data which will permit the formulation of some of the laws of social life and social conduct. Similar endeavors are being made in the institions of other lands, and America is part of this world-wide fellowship of research, investigation and anticipated discovery.

Most of the theological seminaries of America have departments of instruction in social science in its applied forms, and candidates for the ministry are equipped at least with a sympathetic understanding of what most of the social problems are and are supplied with something of contact and ministry unto the communities of which their parishes may be a part.

Several denominations employ Social Service Secretaries, whose functions are to interpret to the churches the meaning of social service and to help these churches to become dynamic factors and forces in their communities for the improvement and betterment of every kind of social and moral condition. The number of denominations having such secretaries is increasing.

The American Church has produced not a few great leaders in this department of study and in the practice of this Christian social art. The books which they have produced have exerted a wide influence. To name but a few, and those who have passed into the Great Beyond, one needs to remember such as Washington Gladden, Josiah Strong and Walter Rauschenbusch. The living apostles of this order are a multitude.

The movement toward Christian unity, which has found expression particularly within the last twenty-five years in such organizations as the Federal Council of the Churches of Christ in America, the Home Missions Council, the Foreign Missions Conference, and the Council of Church Boards of Education, with allied bodies, has been a great factor, not simply in making plain a vast body of common interests belonging to all churches and to all Christians, but also in focussing attention and concentrating effort upon social and moral problems which fall to the Christian Church to solve and, by the processes of her Christian life, remove.

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THE CHURCH AND INTERNATIONAL RELATIONS

American Section

Report of Commission IV

to

THE UNIVERSAL CHRISTIAN CONFERENCE
ON LIFE AND WORK

HELD IN STOCKHOLM, SWEDEN

August 19-30, 1925

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UNIVERSAL CHRISTIAN CONFERENCE
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Commission Reports

I. The Church's Obligation in View of God's Purpose for the World.

II. The Church and Economic and Industrial Problems.

III. The Church and Social and Moral Problems.

IV. The Church and International Relations.

V. The Church and Education.

VI. Methods of Co-operative and Federative Efforts By the Christian Communions.

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GENERAL PREFACE

A few words should be written about the inception of The Universal Christian Conference on Life and Work. In the summer of 1919 the International Committee of the World Alliance for International Friendship Through the Churches met at The Hague. This was the first meeting of an international character held after the signing of the Armistice, if one excepts a small gathering of labor leaders. About sixty leaders of the Churches were present, representing nearly all the Protestant Communions and most of the countries of Europe. Ten or twelve delegates were present from America.

The meetings at The Hague developed so sweet and reasonable an atmosphere, at a time when great bitterness prevailed everywhere, and the delegates present expressed themselves so strongly as to the un-Christian character of war and the necessity of establishing a world order on a new and Christian basis, that several of the delegates felt strongly that the time had come for the Churches officially to get together and say what these Churchmen semi-officially were saying. As a result Archbishop Soederblom of Sweden, Dr. Charles S. Macfarland of America, the Dean of Canterbury, Dr. Henry A. Atkinson and others held an informal meeting to discuss the possibility of bringing the Churches of the world together for a Conference, where the Churches could utter their united conviction on international matters and all other matters with which society would have to deal in the reconstruction of civilization and the building of a new and better civilization on the ruins of the old, which lay all about them.

This preliminary meeting was not altogether spontaneous for on two separate occasions during the progress of the war, Archbishop Soederblom had communicated with the Churches of Europe and America regarding the possibility of such a conference and the Federal Council of Churches of Christ in America had suggested that a Conference of the Federated bodies of Churches in all the countries might meet together after the war. The unanimous opinion of the unofficial group at The Hague was that a committee should be appointed to bring the leaders of the Churches together with the aim of convincing them of the necessity of such a world gathering of the Churches ,and asking them to take the matter up with their respective denominations. This committee went from The Hague to Paris and brought together as many of the leaders of the Churches as possible upon such short notice. This meeting became greatly interested in the project and requested Dr. Frederick Lynch, Chairman of the Committee on Ecumenical Conference of the Federal Council of Churches of Christ in America to arrange for a preliminary meeting of the Churches the following summer.

Dr. Lynch proceeded from Paris to London and had several interviews with the Archbishop of Canterbury, Dr. F. B. Myers, Dr. Thomas Nightingale, Dr. J. H. Shakespeare and others. Meantime, Archbishop Soderbloom undertook to interest the Scandinavian Churches and Dr. Choisy

the Swiss Churches. Sufficient interest was aroused to warrant the calling of a preliminary Conference at Geneva in the summer of 1920.

As a result of the procedures recorded above, one hundred delegates assembled at Geneva in August of 1920. A three days session was held and the Conference gradually began to assume shape. Great interest was manifested and all present expressed themselves to the effect that the Church Universal had a great opportunity to exert a determining influence upon the new order that must follow the war. Furthermore the world was waiting for some great pronouncement from the Churches upon such questions as war and peace, the industrial order; such immediate problems as those having to do with intemperance and vice and upon all ethical and moral questions. It was felt that a positive and commanding utterance of the Churches in these trying years would do much to encourage a disheartened world and would make it much easier for those who were trying to reconstruct the world on a Christian basis to carry on this high task. There was much confusion in the world as to just where the Church did stand on these great problems disturbing the minds of men. The conviction was expressed that only as the rule of life laid down by the gospels became the law of nations could any hope for security and peace be found or the great sores of the world be healed.

Furthermore it was felt by all that whatever new international machinery might be set up or whatever new industrial order might arise, it was only as these were permeated by the spirit of Jesus Christ that they would fulfill the high hopes of their founders. It was also strongly felt that two great blessings might ensue from such a Conference. On the one hand all individual communions would profit by this period of common intercourse, especially those communions that had greatly suffered from the war. They would be made strong in the consciousness of the oneness of all Christ's disciples. On the other hand the coming together, if only for a month, of all the Churches of the world, to cooperate in the common task of redeeming the world order, and to make some great common pronouncement on the place of Christ in our civilization would be a great object lesson to the world.

At Geneva a large International Committee was set up which was divided into four groups, one for America, one for the British Empire, one for the European Protestant churches and the fourth representing the Orthodox Eastern Church. The International Committee appointed a smaller Executive Committee, which held three meetings in successive years, one at Peterborough, England, one at Zurich, Switzerland and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, and was very fully attended by delegates from all the communions and nations. At this meeting the programme for the Conference assumed final shape. It was voted that the program for Stockholm should include the following groups of subjects:

1. The Church's Obligation in view of God's purpose for the world.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The reports which followed are in fulfillment of this vote taken at Helsingborg. In April, 1924, the full Committee met again at Birmingham, England, in connection with C. O. P. E. C. and reviewed the progress made upon the reports and dealt specifically with plans for the Stockholm meeting.

This is in brief the history of The Universal Christian Conference on Life and Work, and is the explanation of the reports which follow. These reports have been prepared with great care by the leaders of the Churches and by experts in the several questions discussed. They are submitted to the Conference in the hope that the Conference will receive them in the same spirit in which they have been written, i.e. in the endeavor to find the common consciousness of the Churches upon these subjects and to voice its united feeling.

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THE RT. REV. CHARLES H. BRENT, D.D., LL.D.
Bishop of Western New York, Vice-Chairman of Commission on International Justice and Goodwill of Federal Council of the Churches of Christ in America.

PRESIDENT W. H. P. FAUNCE, D.D., LL.D.
President of Brown University.

Secretaries

REV. NEHEMIAH BOYNTON, D.D.
Chairman of International Committee of World Alliance for International Friendship Through the Churches.

REV. SIDNEY L. GULICK, D.D.
Secretary of Commission on International Justice and Goodwill of Federal Council of the Churches of Christ in America.

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Member of Philadelphia Yearly Meeting of Friends and of College Park Association in California.

CHAMBERLAIN, REV. WILLIAM I., Ph.D.
Foreign Secretary of Board of Foreign Missions of Reformed Church in America.

CHAPPELL, REV. EDWIN B., D.D.
Sunday School Editor of Methodist Episcopal Church, South.

CLARK, REV. FRANCIS E., D.D., LL.D.
President of United Society of Christian Endeavor.

FINLEY, JOHN H., LL.D.
Editor of New York Times.

HOLT, HAMILTON, LL.D.,
Executive Director of Woodrow Wilson Foundation.

LYNCH, REV. FREDERICK, D.D.
Educational Secretary of The Church Peace Union and the World Alliance for International Friendship Through the Churches.

McDONALD, JAMES G.
Chairman of Executive Committee of Foreign Policy Association.

MERRILL, REV. WILLIAM PIERSON, D.D.
Chairman of The Church Peace Union. Chairman of the American Council of the World Alliance for International Friendship Through the Churches.

PARSONS, RT. REV. EDWARD LAMBE, D.D.
Bishop co-adjutor of California.

PLIMPTON, GEORGE A., LL.D.
Publisher. Treasurer of The Church Peace Union, and of World Alliance for International Friendship Through the Churches.

RUSSELL, PROFESSOR ELBERT, Ph.D.
Director of Woolman School.

SMITH, BOLTON
Business man and author.

WINCHESTER, RT. REV. JAMES RIDOUT, D.D.
Bishop co-adjutor of Arkansas.

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In the United States the State and the Church are completely separate. Christians must obey the State in secular matters. But within limits of law and order churches and individuals are free to believe what they chose and live the life that they prefer. Churches may exert influence upon State.

In the abolition of war, State alone is impotent, for it is at bottom a moral question. Church has a vital part to play.

Question arises, is citizen subject to State in matters of morals, i.e., on such a matter as war?

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   1) Modern civilization makes all nations economically interdependent.
   2) Still each is independent politically.
   3) Growth of populations and the matter of food supply to be noted also.
   4) Secret diplomacy and secret treaties complicate the situation.
   5) Existence of nations and governments natural, inevitable.
   6) Ignorance of nations one of another an essential factor.
   7) Biased views of history taught in the schools of every country.
   8) Capitalistic organization of modern society needs study.
   9) Spirit of greed and selfishness contributes.
   10) Faulty profit distribution of modern industry to be noted.
   11) Partisan politics in many lands also to blame.
   12) Five additional factors.

Part IV.

1. A Stupendous Undertaking. Few as yet appreciate the size of the task of making a warless world 11

   In each nation there should be a "Church Staff for Peace." Emotional demand for abolition of war almost universal. No. nation wants war. Every nation wants rights. Must deal then with collisions of interest producing war. No few interested individuals or statesmen can do it. Thought of warless world must become a driving passion.
   This means:

   (a) An Engineering Task. To distribute accurate informations and organize international machinery.
   (b) An Educational Task. To teach A.B.C. of international co-operation.
   (c) A Co-operative Task. To devise ways of co-operation in trade, distribution of raw materials and maintenance of justice.
   (d) A Religious Task. Conceptions of duty and religion must be enlarged to include international and inter-racial rights and duties.
   This last task is the distinctive duty of the churches in a crusade for universal peace.

Part V.

1. Distinctive Function of the Churches 15

   Pastors cannot take the place of statesmen in dealing with governments. Duty of pastor and preacher is:
   To cultivate the spirit of fair play; not in the abstract.
   To teach that Golden Rule must hold in international life.
   To show that war system violates God's purposes for the international family.
   To show true picture of war in the field of battle.
   To lead Church members to oppose government action not in accord with Christian principles.
   To inspire citizens to express their convictions regarding war issues.
   To teach churches and leaflets to work together.
   Churches must develop trained men for this task.

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Some Conclusions 16

1. The ideal of the Kingdom of God is universal. It includes every relation of human life.
2. The achievement of a Christian world-order rests primarily on the churches of the nations.
3. Individual Christians by the million should face their individual responsibilities as Christians.
4. Christian leaders should cultivate in each nation the spirit of forgiveness and reconciliation.
5. Christian nations should develop the right spirit and attitude toward the peoples of Asia and Africa.
6. The churches should assert their loyalty to Christ as superior to every human loyalty.
7. Never again should the churches yield their sacred influence in the support of wars dominated by secret policies and pagan principles and objectives.
8. The central and final problem is the problem of Christian leadership

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THE CHURCH AND INTERNATIONAL RELATIONS

FOREWORD

A Christian world-order must somehow be substituted for the pagan war-system of the nations. In the settlement of international disputes, some way must be found by which to have law and reason take the place of war.

This is the most stupendous and the most urgent task facing the modern world. The race is on between international education and the mutual destruction of the nations.

Man's mastery of Nature's titantic forces has far out-run his moral development. Moral fitness of millions of men to use these mighty forces, as individuals and as nations, must be promptly developed; otherwise our modern achievements in civilization will bring down upon us overwhelming disasters and age-long chaos.

The task is one that rests uniquely on the churches, for it is a moral task. How are the churches of the United States facing this task? Are they grappling with it vigorously and hopefully? What more should they be doing? And how?

These are the matters to be considered in this paper.

PART I

A Strange Paradox

The first peace society in the United States was organized in 1815. That was the beginning of a long succession of peace organizations, movements and leaders, an adequate account of which would require volumes. But, strange to say, the organized churches, as such, except for the Quakers (who, from their very first arrival in America have made remarkable and invaluable contributions to the cause of world peace) have had little interest and practically no part in the movement. Yet the vital breath of this movement came from the churches. Throughout the century, as indeed throughout the centuries since Christ, the Hebrew prophets and the New Testament have been the unfailing sources of inspiration and ideals. The leaders have been reared in the churches and trained in the Bible. But they have sought their ends through voluntary, non-church organizations. Until recent years, church members have not been taught that as Christians they have responsibility in the movement to abolish war.

This paradox needs explanation, for the antithesis of the Kingdom of God and the war-system of the nations is obvious. The position in which the churches of the whole world now find themselves is both anomalous and ominous. They are facing the most appalling problem and menace of present day civilization, yet they are apparently unconcerned. In their official conferences and assemblies ecclesiastical affairs claim their chief interest. Colossal preparation for " inevitable"

war threatens the world with bankruptcy and chaos; yet the churches seem ignorant of the issues and unconscious of their danger. Though possessing incalculable power, they are undisturbed by the challenge of Mars, and ignore their wonderful opportunity. How is this to be explained?

Two Conceptions of Religion

Throughout the Eighteenth Century and well on toward the close of the Nineteenth the vast majority of pastors and church members regarded religion as dealing with the welfare of men in the next world. The primary purpose of religion and of the Church was conceived to be that of providing salvation from eternal suffering in hell and assurance of permanent bliss in Heaven.

Religion was conceived eschatologically and individualistically. "What must I do to be saved?" was the dominant question. And the customary answer was: "Be baptized, join the church, believe the creeds, obey the ten commandments." The primary concern of religion was correct beliefs about and correct emotional attitudes toward God and Christ and the future life, correct relations with the church, correct rituals and ceremonials and a correct personal life in order to escape hell and secure entrance to heaven.

Literal acceptance of the Bible and especially of the apocalyptic passages of the New Testament was also stressed. The world, it was held, is to grow worse and worse until overwhelmed in destruction. Christ will then come in full power to create a new Heaven and a new earth. In this transformation and redemption of the world, the individual has no part or responsibility. It is all the work of God and His Christ, Christians have but to wait in patience and fidelity till He comes. They are in the "world" but not a part of it.

The Second Conception of Religion

Beginning, however, with the middle of the Nineteenth Century, a change began to take place in the conception of religion and the church, and in the interpretation of Christianity. Emphasis began to be placed on religion as having to do also with this world. The social value of religion began to be recognized. Study of the life and teachings of Jesus led many to feel that the real spirit and the real emphasis of His teachings are social and ethical, rather than metaphysical; that the meaning of the Sermon on the Mount, the significance of the parables and the whole drift of His life show that His conception of religion was deeply concerned with this world; that in His thought, God's judgment of men is concerned with their spirit of goodwill and brotherly helpfulness to each other; and that the real aim of Jesus was to establish a brotherhood which should transform society and beget a Kingdom of God on Earth as in Heaven.

Since the beginning of the present century these ideas have found

rapidly growing acceptance. The Christian religion, it is now increasingly held, seeks to know and practice God's will for this life. That will was revealed in Christ, and the reality of our salvation, both here and hereafter, consists in incarnating in our lives the spirit and ideals of Jesus. The church is becoming interested in effective processes for regenerating the spirit and reforming the minds of men, infusing them with the spirit and the mind of Jesus. It seeks to save men and women from debased personal character and debasing social, industrial and economic conditions. It is concerned also with the whole life of man—social, international and inter-racial. In a word, the Christian religion is increasingly conceived as the way of life and the kind of spirit taught and lived by Jesus.

Both these conceptions of religion and salvation are now prevalent among the Protestant churches of the United States. Many clearly distinguish between them, accepting one and rejecting the other. But the vast majority of Protestant Christians apparently hold both views in more or less mixture and confusion.

Their Bearing on the Problems of War and Peace

The bearing of the differing conceptions of religion on the attitude of Christians, and especially of the organized churches, toward the problems of war and peace is clear. In proportion as the individualistic, eschatological view is strongly held, church members take little interest in these matters and feel slight responsibility for abolishing war. In proportion as men believe that God's Kingdom is to come in this world by the service of those who practice the Christian way of life, interest and activity in the program develop.

The popular acceptance of the second view of religion was remarkably manifested at the beginning of the world war. Fierce condemnations were hurled at the Church because it had not prevented the great war. That war, it was assumed, could not have occurred had the Church done its duty. And this assumed in turn that the Church should teach and act on matters pertaining to this world; and that Christian salvation is not exclusively for individuals but also for society and for entire nations.

Awakening Consciousness in the Churches

The American churches love peace and hate war, but by reason of the fact that America is so far removed from Europe and its conflicts, there has developed only recently the strong consciousness on the part of the churches and religious leaders that war and the war system must be destroyed or Christianity will fail. The Quakers have throughout all their history put major emphasis upon this idea. It is interesting to note, however, that when the Federal Council of the Churches of Christ in America was organized, the second conception of religion was sufficiently accepted to lead the Council, at its prelimi-

nary meeting in 1905, to the affirmation that among the objects of the Council was the abolition of war. A clarion call to the churches and a strong declaration on international relations was issued. Early in its history (1911) the Federal Council established the Commission on Peace and Arbitration, which was later renamed the Commission on International Justice and Goodwill.

Throughout the entire period of its activity, the Federal Council has issued to the churches, year after year, ringing messages for the enlargement of vision, for definiteness of action, and for deeds of mercy and goodwill. It has outlined important programs for international organization and cooperation and advocated the fundamental principles of a world guided by organized goodwill. It has published study courses for use in the churches. It has discussed concrete questions. It has sought by moral pressure to influence the policies of the Government on a number of occasions, of which perhaps the most notable was the Washington Conference on the Limitation of Armament. Even a partial record of its activities and utterances during the fifteen years of its existence would fill many volumes.

During these years, moreover, practically all of the annual gatherings of the larger denominations have passed resolutions dealing with questions of war and peace. They have begun to show some consciousness of their responsibility in the program for abolishing war. A vigorous demand for still more effective effort is arising on many sides. The problem is increasingly recognized as essentially moral.

Other Agencies

Early in 1914 this awakening consciousness found expression in the establishment of The Church Peace Union, a "Foundation" with a capital fund of $2,000,000,—entrusted to a body of Trustees. This project had been proposed to Mr. Andrew Carnegie by leaders of the churches and peace movements in Great Britain and America. The income of the fund has been used for the promotion of educational activities among the churches of many countries, for assistance to local peace organizations of churches and for the cultivation of personal acquaintance and cooperation between individual Christian leaders of many lands.

The World Alliance for International Friendship through the churches, one of the principal products of The Church Peace Union, is continually bringing together groups of churchmen all over the United States to consider the establishment of an international order on the Christian principles. It has also held several great national conventions where it has dealt with the World Court and other allied topics. It publishes a monthly bulletin which is sent to its entire membership embracing several thousand pastors. During the past five years the Alliance has brought together leaders in the churches of all communions and practically all countries of Europe and North America for a yearly conference on what the churches may do to promote inter-

national goodwill. Such a conference was held at Copenhagen and was attended by some two hundred and fifty delegates, representing practically all Protestant communions as well as the Eastern Orthodox churches.

But more significant than organizational activities and contacts are those long sustained expressions of international goodwill that have been called forth among the churches of America by pitiful appeals for mercy and relief during and since the great war. These appeals have come from Belgium, the Near East, China, Russia, Austria, Japan, Germany. The value of the food, clothing, medicines and funds distributed by Americans in these countries during the past decade has been estimated at about a billion dollars.

For the promotion of better relations between the United States and the Far East, the Federal Council of the Churches of Christ in America has, for more than a decade, maintained, with the assistance of The Church Peace Union, a Commission on Relations with the Orient. It has rendered a significant service in seeking to promote mutual understanding, interpreting to Americans the problems of China, Korea and Japan and to those countries the problems and the situation in the United States. The task of reconciling the white and the yellow races is seen to be one of the urgently important and also one of the exceedingly difficult problems of the century.

Relations also with Mexico and Latin America are receiving serious attention from appropriate committees of the Federal Council. It is felt that in these concrete situations the churches should inform themselves of the facts, and particularly of the facts making for irritation and ill will, and should undertake procedures fitted to produce mutual understanding and good will.

In about fifty cities of the United States, Church Councils or Federations exist, many of which have established their own local Committees on International Goodwill.

The Churches and the League of Nations

"The Parliament of Man, the Federation of the World," has for many decades been an ideal cherished and widely proclaimed by church leaders in the United States. During the Great War it was commonly expected that peace would bring an actual organization of the nations, making real and effective international law, with Courts and Commissions for the judicial and arbitral settlement of every threatening international dispute.

At the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, in December 1918, a Memorial to "The Peace Conference of the Allied and Associated Nations at Paris" was unanimously adopted. It urged the immediate formation of a "League of Nations." Among the paragraphs of that trenchant Memorial are the assertions that "We must have a governed world in which the security and rights of each shall rest upon the combined

strength of all. Humanity must be organized on a basis of justice and fair dealing. The law of brotherhood must supersede the law of the jungle." . . . The League "must be democratic in spirit and in form. It must be capable of continuous adjustment to the advancing life of separate nations and also of the world. It must be directed by the enlightened conscience of mankind." . . . Such a League will be "an internationl manifestation of the Kingdom of God."

This Memorial was conveyed to the Paris Peace Council by a special Commission from the Federal Council and may have been one of the influences that led to the organization of the League of Nations established by the Treaty of Versailles.

During the spring and summer of 1919, and especially during the Presidential campaign of 1920, the question of ratifying that treaty became a bitter political issue, upon which the political parties became hopelessly divided. It has not, therefore, seemed advisable for the Federal Council of the Churches to issue any statements for or against the League of Nations and American membership therein. This, however, does not signify the abandonment by the churches of their ideal of world cooperation in the establishment of justice, righteousness, security and peace for all alike. It only means that many within the churches have felt that certain injustices and wrongs were embodied in the Treaty of Versailles, which the League was to enforce, and that these injustices and wrongs, with other limitations and defects, made it impossible for them to see in the League a step toward the realization of their Christian ideals of the Kingdom of God for the international life of the world.

The establishment by the Nations, through the initiative of the League, of the Permanent Court of International Justice, whose functions are purely judicial and in the interest of equal justice for all, has received the practically unanimous support of the churches of the United States. They have expressed themselves with no uncertain voice in their remarkable Memorial to the Senate, (April, 1924), appealing for American adherence to that Court.

The Geneva Protocol on Compulsory Arbitration, Security and Disarmament has come before the country so recently that the churches have not yet had time to study it and decide their attitude toward its multitudinous provisions. They will, no doubt, approve unanimously its general principles for the complete outlawry of war, condemning as criminal an aggressor nation, and for the pacific settlement of every threatening international dispute. The point of doubt lies in the provisions for economic and military sanctions.

In general it may be said that the growing emphasis of the League on equal justice and security for all, and on ways for their achievement, together with diminishing emphasis on the work of the League for the primary benefit of the great Powers, is commending it to a steadily growing constituency in the United States. When it becomes clear to the vast majority in the churches that the League exists solely for

the promotion of justice, righteousness and peace for all, and cannot be utilized for special privilege by any, their demand for American membership in the League will be strong and insistent.

PART II

Relations of Church and State

In the program on a warless world the question necessarily arises regarding the respective responsibilities of the Church and the State. What are their proper relations to each other?

In the United States the respective organisms and functions of the State and the Church are ordinarily thought to be completely separate. A free Church in a free State is the accepted ideal. According to this view, the sacred and the secular are sharply distinguished. The Church has jurisdiction in the sacred matters of religion, while secular matters belong to the State. Christians must obey the State in secular matters, on the principle of rendering to Caesar the things that are Caesar's; but in matters of religion the Church is supreme. The State should not interfere with the Church in its affairs, and neither should the Church interfere with the State in its affairs. The respective realms of control and jurisdiction are sharply separated.

Every individual is of necessity a member of the State and has inescapable and coercible obligations. He must obey the laws and support the Government. Membership, however, in the Church is voluntary. An individual is free to join and also free to withdraw at any time.

Both the State and the Church are regarded as legitimate and necescary institutions, each rendering an essential service to the welfare of the individual, of the community and of the nation.

Within the limits of law and order, churches and individuals of all religions are free to believe what they choose and free to live the kind of life they prefer. In this sense religion is an individual affair. Neither the State nor the Church may seek by force to coerce individual religious beliefs.

But, as already indicated, a rising tide of conviction is spreading over the nation, and especially among the churches, that the religion of Jesus requires a life of universal goodwill and brotherliness; that those who profess to be Christian should seek to banish evils of all kinds from the world; and that this can be done only by securing the acceptance of new ideals and a new spirit by the governments of the nations.

In this sense, the churches of America are beginning to seek to influence the policies of the State. The adoption of "Prohibition" is one manifestation of this conviction.

It is also becoming clear that in the achievement of a warless world the State alone is impotent. The assumptions widely held that religious and moral considerations are quite outside the purview of the State; that the State is an institution of power; that it is absolutely sov-

ereign; that it is under no obligation to a higher authority; and that the true aim and purpose of a State is to grow more and more powerful, we begin to recognize, constitute a menace to the world and even to the State in which these conceptions are held. The falsity of these assumptions must be asserted and taught. Behind and underneath the activities of the State, we began to see, there is need for effective moral education and leadership, cultivating among the people the ideals and motives of true international life upon which permanent peace can alone be based.

On the other hand, since the actual relations of nations are determined by their governments, the abolition of war can be achieved only by the appropriate agreements, activities and cooperation of states. Moral principles must control the activities of states if good will, mutual consideration and helpfulness are to prevail. Here then the realms of religion and politics intertwine.

We are learning that in this, and in many other matters as well, the sharp distinction between the secular and the religious, the political and the ethical cannot be maintained. This insight is forcing rapidly to the front questions regarding appropriate ways by which the Church can secure from the State the adoption of policies and practices that are ethical. On the answer of these questions hangs the fate of the world. For the wages of sin is death for nations as well as for individuals. A world of non-moral states is doomed.

And this raises the question whether a citizen is subject to the State in matters of morals. Can citizens who believe that war and preparations for war are violations of God's universal moral law be loyal to the State? Can a Christian be a loyal citizen of a non-moral State? Can a Christian in obedience to a command from the State rightly commit acts which would be wrong for him as an individual—theft, deception, anger, revenge, murder? Which possesses superior authority? How can the Church make the State Christian? Is the attitude of the "conscientious objector" right regarding the use of force by the State in achieving even the legitimate ends of security, liberty, justice and honor in international relations?

These are questions which demand earnest study. They involve profound issues in the mutual relations of Church and State. Manifestly their discussion is beyond the scope of this brief paper.

PART III

Fundamental Factors

Before asking ourselves how the churches of the world can render the service demanded of them in the abolition of war, brief consideration must be given to the real causes of war. The answer is not so simple as many suppose. Many factors are involved—economic, political, psychological. The following elements can be distinguished:

1) Modern civilization has made all the nations of the world extraordinarily interdependent. They are interdependent for raw materials. No nation is completely supplied from within its own territories with all the varieties of mineral and vegetable products absolutely essential for its manifold industrial activities. Each must secure something from without. They are also interdependent for markets. Purchases by one people furnish no small part of the prosperity of another people. And they are interdependent for food. No country supplies all the varieties and quantities of food demanded by its people. Each nation secures from others, and also contributes to others.

2) Notwithstanding their vital interdependence, each is absolutely independent politically. Each is a law unto itself. Each naturally seeks to extend its control of the vital necessities of its people. Each desires to be, just so far as possible, independent economically and industrially. Political independence is felt, indeed, to be menaced by economic dependence. This it is that has caused the rivalry during recent decades of the peoples of Europe for colonial possessions in Africa and for preferential trade rights and preferential access to raw materials and markets in China.

3) The growth of population in all civilized nations is another factor of immense significance. Victories of medical science have marvelously reduced the death rate and extended the span of life. The birth rate has not fallen correspondingly. When these vital changes affect all peoples, the problems of food production will grow increasingly serious. The amount of land on which food can be raised is strictly limited. The present food supply of the world can undoubtedly be much increased. But the time is not far ahead when the world's population will overtake its food supply. What effect will that have on the problem of war?

4) Secret diplomacy and secret treaties constitute another factor in the situation. Secrecy has been the habit of governments from ancient times. By these means, balances of power between groups of states have been created. Each state seeks its own economic or other advantage with the aid of the other states of the group, but it has no control of the policies and procedures of those states. The peoples moreover have been quite ignorant of the real facts and the mutual agreements and have been committed to programs that in the end inevitably involved war.

5) The existence of nations and of governments, however, is natural and indeed inevitable. States have come into being to meet certain fundamental needs of great groups of people living a common life. Not without sound reason have governments throughout the centuries claimed divine origin and divine authority. They exist to maintain order, justice and peace between the individuals, communities and classes of their own people. Intertribal developed into international relations. Each government naturally undertook to provide national security and liberty for its own people; to prevent oppression and ex-

ploitation by other nations; to maintain right and justice for its citizens in dealing with citizens of other lands; and to defend the honor and fair name of its people. These activities and objectives of government are natural, necessary and wholly legitimate. Yet these very activities have important bearings on the problem of war.

6) Ignorance of each other by enormous aggregations of men is still another important factor in the problem. Speaking different languages; controlled by different moral, religious and cultural practices; and conscious each of its own history, achievements, needs and interests, each group is apt to regard other groups as strangers and foreigners. The rights of others receive scant consideration. Each group ignores the Golden Rule. Wrongs produce wrath. Centuries of conflict have created deep-seated enmities, suspicions and more or less latent desires for revenge. A vicious circle of wrong spirit and mutual wrongdoings alienates all the peoples and races of men.

7) In the past, the systematic education provided in all primary and secondary schools has commonly given a biased view of the history and character of other peoples and races, thereby creating national bigotry, race prejudice and an attitude of mind susceptible to the war appeal; while the persistent glorification of war and war heroes in literature and text-books has perpetuated the idea that war is the field of supreme opportunity for ambitious youth. Even in the sphere of religion, there has often been a narrow nationalism, intensified by a type of teaching in which God has been presented as a tribal or national deity—rather than as the God and Father of all mankind.

8) The capitalistic organization of modern society as a cause of war needs special study. Many maintain that it is the principal cause today and that the war system will continue until private capital is destroyed. Great aggregations of private wealth seek investment in foreign lands. Capitalists have intimate relations with, if not virtual control of, governments. The resources of governments—diplomacy, army and navy—are utilized by big business to get opportunity and security for their foreign investments. Capital, moreover, in enormous munition plants, unconsciously produces and sometimes, it is asserted, even deliberately cultivates suspicion and fear between nations. For, in proportion as nations fear each other, they arm, and in proportion as nations arm, munition interests prosper.

9) The spirit of greed and selfishness, moreover, and the schemes of adventurous and unscrupulous traders in foreign lands to get all that is possible for as little as possible, are common characteristics of many who go from one group to another. The natural predatory tendencies of men and the spirit of exploitation by the shrewd and powerful of those that are ignorant, backward, and weak find abundant opportunity in the contacts of mutually alien races and strange peoples. These selfish transactions, wrongs and injustices lead to bitterness, resentment, animosity.

10) The very nature of our modern industrial system and its faulty method of distributing profits is also regarded by many as making war inevitable. This system, through its increasing utilization of scientific knowledge and natural power, can produce, with ever diminishing numbers of human workers, more than the local market can consume. This forces the dread alternatives of increasing unemployment or expanding foreign markets. To maintain employment, markets must therefore be secured by diplomacy and protected by naval and military forces. Economic militaristic imperialism, it is contended, is an inevitable by-product of our modern scientific-industrial-financial system. Vast world wars between nationalistic economic rivals appear to be inevitable so long as the present system is maintained.

11) Partisan politics in many lands seem also to play a particularly pernicious part in producing the war spirit and ultimately war. The party out of power charges the party in power with a "weak foreign policy." The spirit of narrow nationalism and jingoistic patriotism is cultivated and appealed to as a means by which to overthrow the dominant party and take its place. In the contests of political parties, the objective facts and the international consequences of their discussion are of little concern to the debaters. Each distorts the situation in order to put the other party in false positions and drive it out of power. Perhaps no more sinister and difficult element in the whole situation exists than the fierce and unscrupulous conflicts of party politics within each of the major nations.

12) Among other important factors in the situation we can barely refer to only five. Modern conditions of general education and communications have made possible as never before (1) a selfish, self-conscious, self-assertive nationalism and (2) a vast horde of imperfectly educated and irresponsible writers, who appeal to the worst nationalistic elements in each nation. Hence comes (3) the poisoned jingo press, which is at the same time too largely dominated (4) by great and self-seeking economic interests. In each land, moreover, are (5) thousands of retired officers of armies and navies, whose training makes them practically incapable of thinking on international relations save in terms of suspicion, ill-will and force. Their fervid patriotism leads them to oppose as disloyal and dangerous all plans for universal peace based on mutual confidence, goodwill, justice, law and order, in which ideals they too often have little or no faith. Their inevitable influence promotes public opinion in support of militarism and the force-philosophy of the State.

PART IV

A Supendous Undertaking

In the light of these various factors of the modern world, it is manifest that the achievement of a warless world is a task so intricate and so stupendous that few as yet appreciate how difficult and stupendous it is.

The various factors of modern civilization tending to produce war need the most careful study by church leaders and then by the rank and file of church members. Programs should be laid out for both knowing and dealing with the dangers. There is call for skilfull strategy in the crusade for peace. In each nation there might well be a "General Staff" of the Churches for Peace, composed of men of conspicuous ability, insight and knowledge. They should be trained specialists, giving their entire time to the single task of education and guiding the people of right mind and good will into those cooperative movements by which to overcome the "causes of war."

The emotional demand for the abolition of war is well-nigh universal. But an understanding of the real problems involved, and the willingness to pay the necessary price for achievement are still generally absent from the people.

No nation, indeed, wants war. But every nation wants its rights. It wants liberty and security. It wants respectful and honorable treatment. It wants the opportunity to enlarge its resources and its markets and to increase its prosperity. These objectives and these convictions tend to bring growing and vigorous nations into rivalry and conflict.

Fundamental, therefore, to the achievement of a warless world is the task of reconciling the nations. They must learn to see the real world of their neighbors, to understand and sympathize with their problems and needs. They must learn, also, to see their own national defects and wrong-doings in their international relations. They must develop mutual confidence. They must devise methods for solving in a fair and even-handed way the inevitable clashes of national desire and policy, before insoluble situations arise whose only result is war.

To see where real right and real justice lie is not always easy. Indeed it is highly difficult. In most disputes each party has some truth and some right on its side. If, therefore, war is to be banished from the modern world, the competing and clashing wants and needs and rights of vast self-conscious groups of men must somehow be reconciled.

To insure the ending of war we must deal with the collisions of interest which produce war; we must recognize in advance the causes of trouble and remove them while they are yet in germ. War cannot be stopped when it is about to break, when angry passions have gripped the nations. The time to act is years before, by changes in policy, by friendly conferences and mutually helpful agreements. When danger of war actually looms up it is usually too late.

A warless world, moreover, cannot be achieved by a small number of enthusiastic idealists and clever statesmen in a few of the nations. The reason why the "peace movement" has not thus far accomplished more than it has, is because the number of those who have taken serious interest in it has been so small. War will be banished from the world when millions of individuals participate in the movement. Men and women of every type and class, from laborers to statesmen, must share

in sane programs, develop the right spirit, understand the problems and cooperate in creating correct international public opinion.

The thought of a warless world must somehow be transformed form a beautiful idea into a driving passion. Mere intellectual considerations will never end war. A crusading spirit must take possession of scores of thousands of devoted and determined men and women in each land, who will inspire and lead the millions.

An Engineering Task

Yet mere emotional demand for the abolition of war, mere denunciation of war as folly, as futile, or even as sin; mere description of the glory and prosperity of a world in lasting peace, will not achieve the end. The task is a vast problem in human engineering. Condemnation never stopped the raging floods of the Mississippi from overflowing into adjacent lowlands. That was a task for engineers. So, too, is the task of ending wars an engineering task. Only it is vastly larger and more difficult. It requires the construction of much international machinery, for the distribution of impartial and adequate information, for developing the right spirit, for the creation of real international law, for maintaining the security of each by the united power of all, and for the actual peaceful settlement of international disputes.

An Educational Task

The abolition of war is a great educational undertaking. Millions of men in many lands must be taught to know history as it has actually been. The peoples must get the sober facts—deflating national pride and exaggerated egoism, creating respect for neighbors, and showing that all humanity is indissolubly bound together in a common destiny of weal or woe. Millions of men must be taught the A, B, C of international cooperation for the common good. And they must discover that the welfare, security, justice, liberty and honor of each is inseparable in the long run from that of all.

Systematic education for peace should begin in the primary schools. All history text-books need careful revision. Essential to our world-peace program are scientific and impartial accounts of national conflicts and international relations. The great cultural achievements and great leaders of each people should be described, for children—and adults also—love heroes. Even war heroes should be honored, but in ways that recognize the merits of heroes of other lands also, even of enemies. Thus may the spirit of fair play and appreciation be cultivated. The processes by which justice and peace, liberty and honor have been progressively secured within ever widening areas should be explained and stressed. The vital necessity for impartial law, courts and police should be made clear. For world peace can come only when great nations are ready to live as members of the world

community under a common law, abandoning their hitherto unquestioned right to be their own plaintiff, jury, judge and executioner in matters of international concern.

A Cooperative Task

Since wars spring from rivalry between nations, peace can come only by cooperation for peace in all matters that threaten to disrupt harmonious relations.

To be specific, methods for international cooperation should be devised in matters of trade, in the fair distribution of food and raw materials for industries and especially in the maintenance of security and justice for each by the united thought, purpose and power of all. This inevitably leads to some kind of a League or Association of Nations.

Might not the governments establish departments with suitable staffs and susbtantial budgets for the sole purpose of finding and promoting methods of international cooperation? Should not governments promote popular education on international good will? If it is legitimate for governments to maintain expensive establishments for security by means of armies and navies, why should it not be suitable for them to maintain parallel departments for security by means of activities creating good will and understanding between the nations? Efficiently carried out with budgets, small in proportion to budgets for military and naval preparedness, permanent peace for all the world could in time be assured. "Peace preparedness" would ultimately render "war-preparedness" unnecessary.*

A Moral and a Religious Task

Finally the establishment of permanent world peace is fundamentally also a moral and religious undertaking. Conceptions of duty and of religion must be enlarged. Whole nations must learn that moral principles effective in times of peace are universal and absolute and apply to states as well as to individuals. To steal, to lie, to deceive, to let loose the passions of lust and wrath and revenge, are never right. God is God for all and Father of all. He has no pet race. He has no private interest in one people more than in another. It is folly to petition him to be on "our side." If we are Christians, if we believe in the God whom Jesus trusted and obeyed, we must believe that God hates all injustice, all oppression, all selfishness, all greed, all deceit. God loves all men, all nations and all races.

This moral and religious education of the nations is the unique and

* The suggestion of this paragraph has been repeatedly advanced by American writers and speakers in various forms during recent years. The essay by Dr. David Starr Jordan contributed to the American Peace Award and published in the volume, "Ways to Peace," giving twenty of these essays, lays special stress on this proposal. In more concrete form it suggests that just as every government has a department devoted exclusively to the maintenance of security through preparations for war; and a department of foreign affairs for the negotiation of treaties and the constant scrutiny of all international relations from the standpoint of national policy; so there should be a department or bureau exclusively devoted to the promotion of international goodwill, justice and peace; the department might be made coordinate with the other departments of governments, or it might be made a section of the Department of State, the secretary in this case being under-secretary.

distinctive task for the churches in the Crusade for universal peace. If they fail, civilization fails and destruction will come down upon the whole world. Where the spirit of essential good will and of mutual confidence exists, every dispute can be settled. It is for the churches therefore to teach the peoples this right spirit. Without it no effective international machinery can either be established or made to function in times of stress and storm.

PART V

The Distinctive Function of the Churches

The churches cannot of course take the place of the states. Pastors cannot substitute for statesmen in the dealings of nations and governments. While statesmen must draft the treaties, conduct the conferences and determine the legal relations and procedures of the nations, the distinctive field for preachers and pastors is to cultivate among the people the spirit of fair play, the desire for right and truth, and the will to brotherhood. For, as has been repeatedly stated, at the very foundation of any effective peace movement are the inescapable principles of the Golden Rule and the Good Samaritan. These must be widely held as ruling convictions before they can be applied to international affairs.

These principles and this spirit, however, cannot be cultivated in the abstract, in a vacuum—as mere ideals. Pastors and preachers must know the concrete situations, the difficult questions of daily contacts. It is their high office to proclaim the law of God, the categorical imperative for nations as well as for individuals.

It is theirs to bridge the chasms of feeling created by international politics or trade. It is theirs to banish misunderstanding and to create right understanding. It is theirs to conquer the hatreds and banish the suspicions that lead to war; to still the passions of national selfishness and greed. It is theirs to lead their peoples into clear understanding of the causes of war and into fixed desire and determined will to walk as nations in the ways of righteousness and justice. It is theirs to teach the nations that practice of the Golden Rule in international life can alone bring in the Golden Age; that nations as well as individuals can and should overcome evil with good; that the strong should bear the burdens of the weak and so fulfil the law of Christ.

In a word, it is theirs to show how the world war-system of the nations violates God's purposes for the human family; that wrong and evil of every kind result from war and that fundamental and righteous solutions of difficulties between nations and races are seldom secured by war.

Christian leaders may well picture the pitiful sufferings of those who fight and die; the horrible shambles into which the boys are hurled; the still more pitiful plight of millions of innocent women and children and the essential futility of it all.

The churches can lead their members to unalterable opposition to every act of their own governments inconsistent with Christian ideals and Christian principles. They can become centers of accurate international knowledge, centers of courageous opposition to the war spirit and the war mind.

While the churches, therefore, should not seek to take the place of the State, nor pastors attempt to dictate to statesmen the details of policies or the terms of treaties, they can rightly demand of the State the observance of moral principles. The churches in every nation can properly request their statesmen to devise procedures, enact laws and adopt treaties that look to international cooperation for the common good in place of self-seeking, nationalistic ambitions, and that substitute law for war in the settlement of international disputes. The churches may properly lead in the advocacy of specific constructive propositions for international cooperation.

In democratic countries the churches can inspire their individual members to express in their votes their convictions regarding war and peace, electing men to positions of trust who will fight the moral battles for peace and guide their respective governments into Christian relations with other nations.

The Christian program for world peace must be sane and sober, practical and concrete. Crying for the moon, however insistent and enthusiastic, will always be futile and may be disastrous. The goals which the churches set before the people should be intrinsically achievable.

Finally the churches must learn to work together in this great crusade. Sporadic actions by one group and then another for this objective and then for that,—however good in themselves—will accomplish little. "Like a mighty army" is the clue and the watchword. Each church must be so much in earnest that it will devote money and men to the task. The church never accomplishes anything worth while in any line until it supports men and provides budgets for the cause.

The churches must develop trained men. They need experts. These will be their leaders. And these experts, representing the churches in each land, must get together and work together, steadily, patiently, determinedly, until they have fashioned and drilled a mighy host of Christian men and women who have the will to establish the Kingdom of God in the relations of nations.

SOME CONCLUSIONS

1. The ideal of the Kingdom of God is universal. It includes every relation of human life. Individuals, communities, society, classes, nations, races,—all come within its scope. And the great spiritual agency for realizing this ideal is the Church of the living God. To it has been eutrusted the divine revelation of God's redemptive purposes for the human race, incarnated in His Son Jesus Christ, and renewed in vitalizing power, generation after generation, through the Holy Spirit.

This ideal of the Kingdom of God includes banishment of wrong and wickedness, sorrow, suffering, wretchedness and poverty and the achievement of righteousness and justice, mercy, joy and peace for all mankind.

2. The achievement of a Christian world-order rests primarily on the churches. This is a heavy responsibility. Failure spells the doom of Christian civilization, the destruction of the white nations in fratricidal strife. The churches of Christendom can end war if they will. To reach this goal they must be practical and concrete; and they must be inspired by holy and invincible enthusiasm. The war to end war must be a crusade—a crusade to banish pagan ideals, the pagan spirit and pagan policies. It must be guided by sanity, knowledge and practical common sense.

3. Christians by the million should be brought face to face with the personal question of the Christian attitude towards the war-system of the nations and the war-method of solving international and interracial disputes. Are they Christian? What is the method taught by Jesus for dealing with difficulties? In what spirit would Jesus seek to solve disputes? Each Christian must decide his own duty as a conscientious follower of Jesus.

4. Christian leaders in every land should set themselves with utmost zeal to cultivate among their own people the spirit of forgiveness and reconciliation with recent enemies and ancient foes. The hatreds and animosities due to past wrongs should be wiped out. Each people should learn to see its own wrong-doings. In this world of strife, none are innocent. All are guilty. All need both to forgive and to be forgiven. The reconciliation of the races is an essential factor in of Christian program for a warless world.

5. Christian nations must cultivate the right spirit and true friendliness toward the potentially mighty races of Asia and Africa. The achievement of a warless world depends on brotherly treatment accorded those races by the white nations of Europe.

6. The churches in each land should establish a committee or cabinet or General Staff for Peace. It should officially represent the entire Church body and be composed of the ablest leaders prepared to give adequate time to this vital ask. For none more vital or more imperative faces the churches and the world. This General Staff for Peace should scrutinize and judge the policies and actions of their respective governments from the standpoint of Christian ideals and principles. The government of each land should clearly understand that the churches are no longer bound to the chariot wheels of the State; that Christians have a loyalty to Christ that is superior to every human loyalty; and that as Christians and as churches they reserve to them selves the right to independent, moral judgment upon the international actions and policies of governments.

7. No more important and patriotic service can the churches render their respective nations and governments than by maintaining independence of judgment regarding international policies and undertakings. The governments should be cordially supported in every right endeavor and especially in resistance to the efforts of those who would utilize the military and diplomatic powers of governments for selfish, capitalistic or narrow nationalistic ambitions. Never again should the churches endorse and support a war concerning the causes, obligations and purposes of which they do not have complete information. Never again should they innocently and ignorantly yield themselves and their sacred authority to further the aims of governments dominated by secret, selfish policies and by pagan principles and objectives. The deceptions practiced by the governments during the late war in publishing "censored" information and in omitting from their official Blue Books and Yellow Books essential facts, thus securing a moral support from the people otherwise impossible, should be a lesson never to be forgotten.

8. Only when the churches persuade the nations to come to the House of God ready to listen to His Law and to walk in His paths, will come the dawn of a new day for the children of men. And it may be nearer than we think—if only a few determined, clear minded, inspired and gifted leaders shall arise in each church and each nation, called of God and endowed for this task. If the churches want them and call for them God will send them. The demand of the peoples of every land is for peace, universal and permanent. But the masses are dumb and blind. They do not see the way. They cannot speak their mind. They are groping for the goal. But they cannot reach it without intelligent, wise and conscientious leadership.

The central and final problem is the problem of Christian leaders.

APPENDICES

INTERNATIONAL IDEALS
OF THE CHURCHES OF CHRIST IN AMERICA

Adopted by

The Executive Committee of the Federal Council of the Churches of Christ in America, December, 1921
The majority of the Constituent Bodies of the Federal Council during 1922, 1923 and 1924
The Fifth Quadrennial Meeting of the Federal Council, December 1924

I. We believe that nations no less than individuals are subject to God's immutable moral laws.

II. We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

III. We believe that nations that regard themselves as Christian have special international obligations.

IV. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V. We believe that Christian patriotism demands the practice of good-will between nations.

VI. We believe that international policies should secure equal justice for all races.

VII. We believe that all nations should associate themselves permanently for world peace and good-will.

VIII. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

IX. We believe in a sweeping reduction of armaments by all nations.

X. We believe in a warless world, and dedicate ourselves to its achievement.

A MESSAGE TO THE CHURCHES OF CHRIST IN AMERICA FROM THE FEDERAL COUNCIL'S COMMISSION ON INTERNATIONAL JUSTICE AND GOODWILL

(March, 1924)

The war-system of the nations is the outstanding evil of present-day civilization. It is the most ominous anti-Christian phase of modern life. The nations are constructing more and more effective devices for wholesale destruction. Should another world war overtake us, helpless men, women and children by the million, in cities great and small, would be suffocated, poisoned, burned to death.

* * * * *

The followers of Christ throughout our land should now concentrate on the stupendous and imperative task of outlawing war and banishing it from the world. The Churches, as Churches, should grapple with this monstrous foe. Let them denounce the colossal wrongs and evils of war, and point out the violation of every moral principle and ideal by the methods of war. Let them call the peoples to repentance for their long acquiescence in the war-system of the nations. Let them cultivate the right mind and the right will, which alone can make permanent peace a reality.

* * * * *

This is a task for the Churches of all the nations; for world peace can come only by the common action of all the nations. But the Churches of America have a unique opportunity and responsibility—to influence our nation to take the lead in outlawing war and to inspire our government to take its appropriate part in the councils of the nations for the establishment of a new international order.

* * * * *

Should not the Churches, affirming that their loyalty to Christ transcends all lower loyalties and determined to apply the principles and the spirit of Christ to every national and international problem, stand on their own feet, do their own thinking, adopt their own policies, and assert their independent right to deal with the greatest moral evil of this generation? Let them refuse unequivocally to support pagan international policies or acquiesce in colossal and provocative preparations for super-pagan wars. Let them declare that, for nations no less than for individuals, the wages of sin is death and that evil is to be overcome with good.

* * * * *

The time has surely come for the Churches, as Churches, local as well as national, to organize and mobilize for constructive programs in the crusade to establish world peace Pastors should steadily hold these matters before their congregations. Women's organizations, young people's societies, Sunday Schools and groups of every kind should give themselves with utmost zeal to this crusade. All our Churches should become centers of accurate information on the bearing of Christian principles on international problems, centers of constructive programs for international righteousness and organized goodwill, centers of courageous anatagonism to the war-spirit and the war-system, placing loyalty to Christ and His Will above local prejudice, class jealousy, race hatred, partisan politics and narrow nationalism

This call is an appeal for practical action. Not they who say, "Lord, Lord" shall be saved, but they who DO the Will of the Heavenly Father.

* * * * *

Christian citizens have the right and the duty to inquire of those who represent them concerning their ideas and purposes regarding the outlawry of war, the substitution of law for war, and the embodiment in appropriate legislation of the ethical principles of the Kingdom of God in the relations of nations.

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The war-system of the nations will be overthrown and a peace system established only when millions of men and women take vital interest in these questions, place them above party politics, and express their convictions in their votes.

THE 1925 PROGRAM
OF THE
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Adopted at Atlanta, Ga.
December 8, 1924

The Responsibility of the Churches

The Church of Jesus Christ throughout the world has the responsibility for moulding the minds and wills of nations, no less than of individuals, to do justly, to love mercy and to walk humbly with God.

Christians of all lands and all churches should seek with utmost determination to reconcile the nations, to eradicate their misunderstandings, prejudices, hatreds, fears and suspicions, and to create among them the spirit of unity and the noble purpose to work for the common good.

Ideals and Realization

Realization of the ideals and principles of the Prince of Peace would mean the abolition of war and of all preparation for war. This would involve the acceptance of the spirit and the establishment of the agencies of justice, fair dealing and goodwill between nations. It would require the friendly cooperation of all nations in the creation and maintenance of international law, in the determination to settle every threatening international dispute by judicial process or by proceedings of arbitration or conciliation, and in provisions for security, honor and economic opportunity for all alike, both great and small. For permanent world peace can come only from justice, justice from impartial law and impartial law only from orderly society, organized on the principles of universal goodwill revealed to us in Jesus Christ

For the achievement of these sublime ends, under the guidance and blessing of God Almighty, we commend to the Churches of America the following concrete suggestions:

The World Court

Let the Churches of America continue their campaign for adherence by the United States to the Protocol of the Permanent Court of International Justice, under the terms stated by the late President Harding and urged by President Coolidge.

This World Court of Justice is not only the fruition and consummation of many decades of American discussions, plans and desires for international peace through justice based on law, but also the promise of a larger and truer righteousness and justice among the nations, a step forward in the establishment of the Kingdom of God among men. This Court will, we believe, promote the development of a well-considered body of international law and the substitution of reason, justice and goodwill in place of the crude and savage methods of war or threats of war in settling international disputes and in maintaining legitimate and vital national interests.

International Law

Let the Christians of America steadily insist that the United States should actively cooperate with the nations of the world in codifying existing international law and in drafting and enacting new law to cover situations not covered by existing law. The United States should be among the first of the great nations on a reciprocal basis to accept the principles and the pledge to submit to suitable international tribunals for settlement every threatening dispute, whatsoever its nature may be.

The Outlawing of War

Let the Christians and Churches of America support with vigor the movement for the outlawing of war. America should heartily cooperate in the complete repudiation of aggressive war as a legitimate method for settling international disputes, remembering that where there is no aggression there will be no need for defense.

Aggressive war should be branded as an international crime and an aggressor nation regarded as having committed a crime among the nations. Adequate and impartial agencies should speedily be established for determining the aggressor in specific cases and for bringing to bear upon such a nation the combined moral condemnation of the world.

Universal Disarmament

Let American Christians support with united hearts and voices the call of all peoples for the drastic reduction of armaments of every kind.

Armaments not only cost colossal sums wrung from impoverished peoples, block industry, hinder production, consume capital, doom millions to helpless poverty, and cripple all movements for the common good; but they also foster international suspicion, fears and hatreds, in ever widening circles of vicious influence. They help create the militaristic mind among their own people and also among suspecting neighbors.

The time has come for nations to prepare and carry out together vast and continuing programs for reduction of armament, in conjunction with pledges for the pacific settlement of every threatening international dispute and with adequate guarantees of security and of maintenance of honor for the nations that give themselves to the program for peace.

For disarmament must be mutual; it is impossible without security and security depends upon adequate and enduring institutions and agencies for peace.

American Christians should exert every influence to secure the issuance or the acceptance by the United States Government of an invitation to attend a World Disarmament Conference. We believe that our own Government should show its readiness for such a step by taking the leadership in the program for disarmament.

Cooperation With Other Nations

Let us as Christian citizens earnestly advocate the full cooperation of the United States with other nations in efficient international organization for the pacific settlement of every international dispute, for the outlawing of war and for a program of thorough-going disarmament for all, in which organization all nations may take their full share in establishing world justice, in bearing world burdens and in maintaining world peace.

In accordance with expressions, offical and otherwise, already made by the Constituent Bodies of the Federal Council, we advocate full, open and friendly relations between the United States and the League of Nations, without commitments which would involve us in the local politics of European or of other nations.

We believe that with proper reservations and a clear statement of America's principles and international policies the United States might and should take her place at the side of all the nations cooperating in the League and could render important service in solving difficult international problems and in promoting world justice and understanding, world goodwill and peace.

Reestablishing Right-Relations With Japan

Let American Christians study with utmost care the situation of strain recently created between America and Japan by the action of Congress in abruptly annulling the Gentlemen's Agreement with Japan and in refusing even to

consider Japan's courteous offer to adjust the matter on any terms within the bounds of reason and honor. Congress committed an act in flagrant disregard of the customary amenities and procedures of international relations.

Let us seek a fundamental solution of our relations with Japan which, while completely protecting the Pacific Coast States from all dangers of Asiatic immigration, shall be thoroughly courteous and free from humiliating race discrimination. The issue is not "closed." Some friendly adjustment must be found.

The Forward Move of the Churches

The Federal Council records its deep satisfaction in receiving the stirring declarations and utterances of many of its constituent bodies, calling for the establishment of a Christian world order and for the complete abolition of war as a recognized and legitimate method of settling disputes between nations.

It rejoices that for the achievement of these high ends fifteen denominations have established Commissions, Committees or Departments on International Goodwill to carry forward constructive educational programs within their own membership and to cooperate with one another in the common effort to render more effective the Christian ideal of a warless world.

Rejoicing in what has been done, the Federal Council expresses its conviction that, for the full achievement of our ideal, every national, state and city religious body should have an appropriate and effective agency to deal with this question, and in close cooperation with the Federal Council's Commission actually to carry out the essential educational programs. Denominations, pastors, congregations and church members should be urged to realize the weight of the responsibility resting upon them for the abolition of war and its complete banishment from the earth

The Federal Council earnestly suggests to all colleges, theological schools and seminaries the importance of providing for their students effective courses on international questions and especially on the fundamental moral principles which must be generally accepted by nations before war and preparations for war will cease. It urges the introduction of lessons on these issues in Sunday Schools and in study groups and classes within or affiliated with the Churches.

The Need for Prayer

In seeking these high objectives of world justice, brotherhood and peace, the Federal Council calls upon all Christian people in every church and every home to pray as a people for forgiveness for our long apathy to the continuance of the war-system; forgiveness for our blindness to the utterly un-Christian character of war; forgiveness for our national selfishness, for our lack of love to enemies, for our self-satisfaction and self-righteousness, for our race-pride and arrogance.

Let us pray for fresh enlightenment of our minds, that we may see clearly where the pathway lies, for a new spirit of devotion to Jesus Christ, our Lord, for a new desire and a fixed will to do His will in our international relations. Let us educate our youth and our children to have faith in the possibility of achieving a Christian international life and of finding constructive methods for its realization.

The Summons to Self-Dedication

To these sublime purposes we summon the Christians and Churches of America, Let us seek to know and do the mind and the will of Christ, assured that these principles and ideals of His are rooted in the eternal and unchangeable character of God, the fountain of all justice and law, the infinite source of reason and love. Let us dedicate ourselves afresh to the accomplishment of these high ends, seeking therein the guidance and blessing of the Prince of Peace.

Excerpts from

DECLARATIONS and RESOLUTIONS ADOPTED BY NATIONAL CHURCH BODIES

Methodist Episcopal (May, 1924)

Millions of our fellow men have died heroically in "a war to end war." What they undertook must be finished by methods of peace. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.

The patriotism of the Methodist Episcopal Church has never been challenged. Neither our motives nor our loyalty must be impugned when we insist on the fulfillment of pledges made to the dead and assert our Christian ideals for the living. Governments which ignore the Christian conscience of men in time of peace can not justly claim the lives of men in time of war. Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ.

The world is now open to a crusade for peace. War-weary nations everywhere are eagerly waiting. America should lead the way. The Nation and the Church can do now what they may never, never be able to do again.

We set ourselves to create the will to peace. We recommend that a prayer for peace be prepared and used at every communion service. Through its educational program, our Church must do its full share to mould the present youth of all races into a peace-loving generation. We shall launch an aggressive campaign to teach the nature, causes and consequences of war. The glorification of war must end.

We set ourselves to create the conditions for peace. Selfish nationalism, economic imperialism and militarism must cease. We demand the establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life. As great odium must be put upon the war profiteer as is put upon the slacker. The protection of special privileges secured by investors in foreign lands has too often imperiled the peace of nations. This source of danger must be prevented. The rights of the smallest nation must be held as sacred as those of the strongest.

We hold the cause of peace dearer than party allegiance and we shall tolerate no dilatory or evasive attitudes on the part of those who represent us.

We set ourselves to create organization for peace. Grateful to our Government for leadership in the movement toward reduction of armaments and the promotion of tribunals for international arbitration, we insist upon a still more decided and aggressive policy in these directions. We urge the President of the United States to summon another Conference of the Nations for the more drastic reduction of armaments. We likewise urge upon the Senate the immediate entrance of the United States into the Permanent Court of International Justice. The participation of the United States in a League of Nations will receive our active aid.

We call upon all our people to support for public office men pledged to secure these ends. The ballot and other direct processes of democracy must now be employed in securing a warless world.

World Christianity is enlisting in the campaign for peace. We seek alliance with all the forces which make for the principles here advocated. We, therefore, propose that our Church now assume its full share of responsibility by appointing at this General Conference a commission of twenty-five members, composed of five bishops, ten ministers, and ten laymen authorized and instructed to invite the religious forces of the world to unite in a conference to consider the best plans and methods for making the impact of a world-wide religious sentiment against the evils we deplore.

The principles of brotherhood are plainly challenged. The progress of the Kingdom of Jesus Christ is clearly at stake. The issues are so momentous, the opportunity for leadership is so great, that we here and now call upon all people to avoid divisive and fruitless discussions and unite their energies in this great movement for a war-free world. To this sublime end we dedicate ourselves, and for its accomplishment we invoke the blessing of Almighty God.

Baptist (North) (June, 1924)

Whereas, the Christian conscience of the world is coming to recognize that war is neither inevitable nor necessary, that it is contrary to the spirit and teaching of Jesus Christ; that it is the most colossal and ruinous social sin that afflicts humanity today; that under modern conditions war has now become not only futile but suicidal; and that the recognition of this fact is necessary to the continuance of civilization; therefore be it

Resolved, that the Northern Baptist Convention again declares its conviction that war is a wrong method for settling international disputes, and that, because it is wrong, the church must not only condemn war, and the things that make for war, but also take an active part in discovering and promoting the things which make for peace; and be it further

Resolved, that the Northern Baptist Convention desires to join with other religious bodies in calling a world conference to consider what can be done to promote more friendly relations among nations and to create a world conscience against war and so to bring the power of a United Christendom to bear against the continuance of the war system; and be it further

Resolved, that we request our pastors and people to set themselves afresh to the task of creating a love of justice and a will for peace, and thus achieve the utter repudiation of war by the Christian conscience and its outlawry by the governments of the world.

Protestant Episcopal (September, 1922)

There is one way and one way only to outlaw war. We must first establish a peace system. Mere disarmament by itself will not stop war. Only the firm establishment of the institutions and agencies of justice and of liberty under law, maintained by effective sanctions at the hands of law-abiding and peace loving nations, can possibly banish war from this war-cursed world. The most urgent need of mankind is the speedy establishment of international institutions to assure equal justice, full security and fair economic opportunity for all nations alike. These are essential pre-requisites to permanent peace.

* * * * *

We solemnly commit ourselves as members of a Christian Church to use every consistent means to the end that war may be abolished and that the Golden Rule may become the universal law of nations and peoples.

(November, 1923)

The Church cannot permit war to remain the only method for the ultimate settlement of disputes between nations. We are therefore of the conviction that it is the immediate and imperative duty of the United States Government either to join the existing League of Nations, or to proceed immediately to organize some other effective Association or Council of Nations for the pupose of settling amicably international disputes, and thus save us from the great danger of another World War.

Congregational (October, 1923)

Believing that war as a method of settling international disputes or achieving national aspirations is both unnecessary and anti-Christian, the Council reaffirms its faith that Christ's way of thought and life is sufficient to overcome the causes of war, and lead the nations into a life of co-operative peace. The Council also believes that there is a special obligation upon the Church of Christ to organize and prepare for peace, to engage at once with all its power in a campaign of education against war as a method and in favor of other methods of settling disputes, to diminish among peoples the disposition to resort to force, to bring the people to the conviction that war is wrong, and to develop the will for peace.

* * * * *

The Council recommends to the churches that there be systematically and concretely presented, from the pulpit, in the church schools, and in special study classes, ideals and methods of international goodwill and co-operation.

. . . It is the sense of the National Council of Congregational Churches that our Nation should rise above all political partisanship in its international relations; and that the world situation demands that America proceed at once to enter the World Court. . . .

We believe that the United States should either enter into the existing League of Nations, or find some more effective way to take our part in bearing the burdens of the world, solving its desperate problems and promoting peace among men.

Presbyterian (U. S. A.) (June, 1924)

The Presbyterian Church in the U. S. A. pledges all its energies to the outlawing of war and to the hastening of the day when nations shall learn war no more. We refuse to believe that the wholesale slaughter of human beings upon the battlefield is morally any more necessary to man's highest development than is killing individuals. We see in war's cruelties, made more terrible by modern invention, not only a menace to civilization but also a definte challenge to the followers of the Prince of Peace.

We invite the co-operation of all Christendom in a determined effort to devise such complete machinery for peace as shall insure the settlement of all international controversies by reason instead of force.

To this end we favor participation by our nation with other nations in the Court of International Justice, and the submission for judicial settlement, or the arbitration, of disputes, and the investigation, before a resort to arms, of all differences which cannot be adjudicated or arbitrated, reserving the right to control our own destiny and to determine whether or not and when we shall declare war.

Reformed Presbyterian Church (June, 1924)

Whereas war is essentially and inherently a supreme violation of the teachings and spirit of Jesus; and whereas it is ineffective as a means for building the Kingdom of God and is in its very nature self-defeating; and, whereas it has been amply demonstrated that preparedness for war is no guarantee for national security; and, whereas war as a method for securing national ends, however just and right, is anti-Christian; be it resolved:

I. That the Reformed Presbyterian Church in Synod assembled requests the government of the United States to take immediate steps toward the outlawing of war as a legal and justifiable method of settling international disputes.

II. That this Synod insist on the substitution of law and the processess of law for violence in the settlement of such disputes, and to that end, that the Senate and Cabinet be urged to take the steps necessary to make this country a member of the Permanent Court of International Justice and of the League of Nations.

United Presbyterian (June, 1924)

While we positively disown sympathy with any effort of anti-war propagandists which tends to encourage or promote disloyalty or dim the lustre of national spirit and patriotism, we nevertheless, as a Church, declare our opposition to war and refuse to bless, condone, or support it in any way except it be in justifiable self-defense or as a clear necessity for the deliverance of an oppressed people or nation.

We believe that universal and permanent peace is possible only by the Prince of Peace that the regeneration of the hearts of men through the gospel of Jesus Christ is the final solution of the problem of war.

Methodist Protestant Church (May, 1924)

"We hold it to be a national sin to resort to war until every possible peaceful agency has been employed; and that no nation is ever justified in a war of aggression.

* * * * *

We favor participation by our nation with other nations in the Court of International Justice, and the submission for judicial settlement of all disputes; and the investigation before resort to arms of all differences which cannot be adjudi-

cated or arbitrated, reserving unto ourselves the right to determine whether or not, and when we shall declare war. We pledge all our energies to the outlawing of war, and to the hastening of the day when the slaughter of human beings upon the battlefield is forever ended.

Friends' General Conference (July, 1924)

We believe the whole system of determining right by violence and destruction rather than by friendly conference and negotiations is fundamentally wrong, inefficient and irreligious. We oppose as a religious body all participation in war, and believe that no more patriotic service in any nation can be rendered than to save that nation and others from war. We urge all people to support such international organizations as will insure peaceful methods of dealing with differences between nations.

Unitarian (South) (April 29, 1924)

Resolved that we renew our allegiance to the things which make for peace, and by teaching and example, in our worship and our daily conduct, dedicate ourselves to the principles of our religion, so that barriers may be broken down among the nations, mutual understanding be increased, the unity of our common humanity deepened, and the governments of the world inspired to advance our civilization by the spiritual forces of truth, integrity and service.

Unitarian (North) (May, 1924)

Now, therefore, we urge all of our churches and their members to use their influence toward the development of more civilized and friendly international relations whereby all world problems may be solved by peaceful means and to the end that warfare may be abolished from the earth.

Universalist General Convention (October, 1923)

Whereas, war is a denial of the basic principles of the Fatherhood of God and the Brotherhood of Man and is the cause of terrific destruction of both material and spiritual values and has reached such a stage of development that it threatens the existence of civilization.

Therefore, Be It Resolved, that this Convention place itself unequivocally on the side of every effort towards causing war to be recognized as a crime in international law and a violation of the Christian religion.

Central Conference of American Rabbis (June, 1924)

We urge upon our fellow-citizens and upon those who guide the destinies of our land that, being true to themselves, they adopt an uncompromising opposition to war. We believe that war is morally indefensible. War that crushes the young, that brutalizes and degrades, that destroys all that is most precious, must not be honored and glorified. It must be recognized for what it is and this must be taught to our children. . . .

We do not champion extreme attitudes. We do not adhere to the doctrine of non-resistance. We believe that there have been righteous wars. Freedom and justice are worth more than life. A nation must defend its moral integrity, its existence.

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THE CHURCH AND CHRISTIAN EDUCATION

American Section

Report of Commission V

to

THE UNIVERSAL CHRISTIAN CONFERENCE
ON LIFE AND WORK

HELD IN STOCKHOLM, SWEDEN

August 19-30, 1925

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GENERAL PREFACE

A few words should be written about the inception of The Universal Christian Conference on Life and Work. In the summer of 1919 the International Committee of the World Alliance for International Friendship Through the Churches met at The Hague. This was the first meeting of an international character held after the signing of the Armistice, if one excepts a small gathering of labor leaders. About sixty leaders of the Churches were present, representing nearly all the Protestant Communions and most of the countries of Europe. Ten or twelve delegates were present from America.

The meetings at The Hague developed so sweet and reasonable an atmosphere, at a time when great bitterness prevailed everywhere, and the delegates present expressed themselves so strongly as to the un-Christian character of war and the necessity of establishing a world order on a new and Christian basis, that several of the delegates felt strongly that the time had come for the Churches officially to get together and say what these Churchmen semi-officially were saying. As a result Archbishop Soederblom of Sweden, Dr. Charles S. Macfarland of America, the Dean of Canterbury, Dr. Henry A. Atkinson and others held an informal meeting to discuss the possibility of bringing the Churches of the world together for a Conference, where the Churches could utter their united conviction on international matters and all other matters with which society would have to deal in the reconstruction of civilization and the building of a new and better civilization on the ruins of the old, which lay all about them.

This preliminary meeting was not altogether spontaneous for on two separate occasions during the progress of the war, Archbishop Soederblom had communicated with the Churches of Europe and America regarding the possibility of such a conference and the Federal Council of Churches of Christ in America had suggested that a Conference of the Federated bodies of Churches in all the countries might meet together after the war. The unanimous opinion of the unofficial group at The Hague was that a committee should be appointed to bring the leaders of the Churches together with the aim of convincing them of the necessity of such a world gathering of the Churches ,and asking them to take the matter up with their respective denominations. This committee went from The Hague to Paris and brought together as many of the leaders of the Churches as possible upon such short notice. This meeting became greatly interested in the project and requested Dr. Frederick Lynch, Chairman of the Committee on Ecumenical Conference of the Federal Council of Churches of Christ in America to arrange for a preliminary meeting of the Churches the following summer.

Dr. Lynch proceeded from Paris to London and had several interviews with the Archbishop of Canterbury, Dr. F. B. Myers, Dr. Thomas Nightingale, Dr. J. H. Shakespeare and others. Meantime, Archbishop Soderbloom undertook to interest the Scandinavian Churches and Dr. Choisy

the Swiss Churches. Sufficient interest was aroused to warrant the calling of a preliminary Conference at Geneva in the summer of 1920.

As a result of the procedures recorded above, one hundred delegates assembled at Geneva in August of 1920. A three days session was held and the Conference gradually began to assume shape. Great interest was manifested and all present expressed themselves to the effect that the Church Universal had a great opportunity to exert a determining influence upon the new order that must follow the war. Furthermore the world was waiting for some great pronouncement from the Churches upon such questions as war and peace, the industrial order; such immediate problems as those having to do with intemperance and vice and upon all ethical and moral questions. It was felt that a positive and commanding utterance of the Churches in these trying years would do much to encourage a disheartened world and would make it much easier for those who were trying to reconstruct the world on a Christian basis to carry on this high task. There was much confusion in the world as to just where the Church did stand on these great problems disturbing the minds of men. The conviction was expressed that only as the rule of life laid down by the gospels became the law of nations could any hope for security and peace be found or the great sores of the world be healed.

Furthermore it was felt by all that whatever new international machinery might be set up or whatever new industrial order might arise, it was only as these were permeated by the spirit of Jesus Christ that they would fulfill the high hopes of their founders. It was also strongly felt that two great blessings might ensue from such a Conference. On the one hand all individual communions would profit by this period of common intercourse, especially those communions that had greatly suffered from the war. They would be made strong in the consciousness of the oneness of all Christ's disciples. On the other hand the coming together, if only for a month, of all the Churches of the world, to cooperate in the common task of redeeming the world order, and to make some great common pronouncement on the place of Christ in our civilization would be a great object lesson to the world.

At Geneva a large International Committee was set up which was divided into four groups, one for America, one for the British Empire, one for the European Protestant churches and the fourth representing the Orthodox Eastern Church. The International Committee appointed a smaller Executive Committee, which held three meetings in successive years, one at Peterborough, England, one at Zurich, Switzerland and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, and was very fully attended by delegates from all the communions and nations. At this meeting the programme for the Conference assumed final shape. It was voted that the program for Stockholm should include the following groups of subjects:

1. The Church's Obligation in view of God's purpose for the world.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The reports which followed are in fulfillment of this vote taken at Helsingborg. In April, 1924, the full Committee met again at Birmingham, England, in connection with C. O. P. E. C. and reviewed the progress made upon the reports and dealt specifically with plans for the Stockholm meeting.

This is in brief the history of The Universal Christian Conference on Life and Work, and is the explanation of the reports which follow. These reports have been prepared with great care by the leaders of the Churches and by experts in the several questions discussed. They are submitted to the Conference in the hope that the Conference will receive them in the same spirit in which they have been written, i.e. in the endeavor to find the common consciousness of the Churches upon these subjects and to voice its united feeling.

LIST OF COMMISSION MEMBERS

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Professor at Union Theological Seminary in New York City.

Secretary

REV. SAMUEL McCRAE CAVERT
General Secretary of the Federal Council of the Churches of Christ in America.

Members

ANDERSON, REV. STONEWALL, D.D.
Secretary of Education, Methodist Episcopal Church, South.

BAKER, REV. JAMES CHAMBERLAIN, D.D.
Head of Wesley Foundation, University of Illinois.

BAUSLIN, REV. CHARLES S., D.D.
College Secretary of Board of Education of Lutheran Church in America.

BREWBAKER, REV. CHARLES W., Ph.D.
General Secretary, Sunday School and Brotherhood Office, United Brethren in Christ.

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Chancellor of New York University.

BROWN, REV. WILLARD DAYTON, D.D.
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Professor of New Testament Literature and Interpretation, University of Chicago.

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President of Massachusetts Agricultural College.

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Pastor of Madison Avenue Presbyterian Church in New York City.

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President of University of South Carolina.

CUTLER, MISS ETHEL
Secretary for Religious Education, Education and Research Division, National Board of Y.W.C.A.

EWING, ROBERT L.
Secretary, International Committee of Young Men's Christian Associations.

GARDNER, REV. WILLIAM E., D.D.
Executive Secretary of Department of Religious Education of Protestant Episcopal Church.

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President of Girard College.

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President Hartford Seminary Foundation.

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MOTON, MAJOR ROBERT R., LL.D.
Principal of Tuskegee Institute.

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President of Wellesley College.

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President of Theological Seminary of the Reformed Churches in U.S.

SAILER, T. H. P., Ph.D.
Honorary Educational Advisor, Board of Foreign Missions, Presbyterian Church in the U. S. A. and Associate in Religious Education at Teachers' College, Columbia University.

SHELDON, REV. FRANK MILTON, D.D.
General Secretary of Congregational Educational Society.

SNYDER, PRESIDENT HENRY NELSON, D.D., D.Litt.
President of Wofford College.

SWEETS, REV. HENRY H., D.D., LL.D.
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THOMPSON, PRESIDENT WILLIAM O., D.D., LL.D.
President Ohio State University.

TILLETT, DEAN WILBUR FISK, D.D., LL.D.
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TIPPLE, PRESIDENT EZRA S., D.D., LL.D.
President of Drew Theological Seminary.

WEIGLE, PROFESSOR LUTHER A., Ph.D., D.D.
Professor of Christian Nurture, Yale University.

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THE CHURCH AND CHRISTIAN EDUCATION

The issues involved in the mutual relations of religion and education confront the present generation with a problem that is world-wide and of the utmost significance. Some keen observers think that the growing divorce between education and religion is one of the primary causes for the present distraught condition of the world, and that unless education can again be inspired by religious motives, and religion be given a place in education, under the new conditions of modern life and in the light of modern science, comparable with that which religion once held, human civilization is in danger of further disaster and ultimate ruin. It is to be hoped that, just as the Nineteenth Century has been marked by a great awakening of the Christian churches to their missionary opportunity and responsibility, the Twentieth Century may be marked by a like awakening in Christian education.

America is a land of churches and of schools. Most of its citizens profess religion and desire education. Yet in America, as throughout the world, a relative secularization of education has taken place within the last hundred years. The control of the schools has passed from the hands of the churches into those of the State; and religion has been almost wholly eliminated from the program and curriculum of public education.

This movement is due in part to causes which are world-wide. Among these causes are the rise and development of nationalism in education; the growth of the spirit, ideals and institutions of democracy; the rapid progress of invention and discovery, and the expansion of the sciences and arts; the utilitarianism and materialism consequent upon the industrial revolution; and the jealous sectarianism of the churches themselves.

Other causes are especially characteristic of America: the newness of the country, the relative lack of tradition, and the existence, until recently, of a frontier; the heterogeneity of the population; the complete religious freedom guaranteed by the Constitution of the United States; the multiplicity of religious sects and denominations which has resulted from that freedom; and the absolute separation of Church and State which is a fundamental principle of our political organization and corporate life. These causes have tended to accelerate movements toward the secularization of education which in Europe have been somewhat checked by the force of old customs and traditions and by the established connections of Church and State.

America's problems, therefore, with respect to the mutual relations of religion and education, are in some respects like, and in other respects unlike, those of our European brethren. It is the purpose of this report simply to set forth the more outstanding of these problems as a basis for discussion and the exchange of experience.

I. The Educational Function of the Christian Church

As Christians, we doubtless agree that religion is an essential part of education. The tragic issues of the past decade have made it clear that unless the development of intelligence and the increasing control of natural forces be animated by the spirit of good-will, and unless the growing knowledge of particular facts be integrated in a Christian view of the universe and of life, education may become the instrument of degeneration, even of destruction, rather than of human welfare and progress. Quite aside from the question as to whether or not the Church should undertake the maintenance of schools, it is clearly the Church's duty to endeavor, in one way or another, to contribute Christian principles and motives to the whole of education, and to inspire it with Christian ideals.

In a general but vital sense, indeed, the whole life and work of the Christian Church may be conceived in educational terms. The Church exists for the purpose for which its Master came, that men might have life and have it more abundantly. The primary interest of the Church is in persons; its concern is for the enrichment of their experience, the development of their character, and the quality of their service as free, responsible, cooperative members of the human race. In the power of the Spirit of God, the Church undertakes the regeneration of society through the regeneration and Christian education of individuals.

In a more direct and particular sense, the educational work of the Christian Church includes at least these major aspects:

(1) The fostering of growth in grace as the individual's powers mature and his experience widens and deepens. This includes both the Christian nurture and education of children, and provision for the religious growth and development of young people and adults.

(2) The fitting of young people, through institutions of higher education, for service in places of initiative, responsibility and leadership. This includes both the education in colleges and universities of laymen and laywomen generally, and the training in theological seminaries and similar schools of those who, as ordained ministers or as lay workers, will enter the direct service of the Church.

(3) The lifting of the Christian life above the level of habit and custom to the level of intelligence. This includes the intelligent understanding of the Church's own convictions, as these are grounded in the life and teachings of Jesus; the discovery of new truth and the understanding of the witness of the Spirit in the life of today; the application of Christian principles to the ever-new problems of changing civilization; the training of church members to render intelligent and effective service in the various fields of their opportunity; and the creation and maintenance among folk generally of a sound, true and effective public opinion.

II. Public Education in the United States

Provision for education is a matter of public policy in the United States. From the first, American statesmen have recognized the essential relation of education to political democracy. Education is a necessary qualification for the fulfillment of the duties of citizenship where government is "of the people, by the people, and for the people." "Promote then," said President Washington in his Farewell Address, "as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

In fulfillment of this policy the states have developed systems of public schools which have very largely displaced private and parochial schools in the elementary and secondary grades. These public schools are maintained by general taxation, from which no one is excused on the plea of conscientious objection or dissent from public educational policy. They are open, free of tuition charges, to all the children of all the people. Compulsory education laws, moreover, require parents and guardians to see to it that their children are educated.

Yet there is a remarkable degree of freedom in America's educational policy. There is no provision with respect to education in the Constitution of the United States, and there is no nationally controlled system of education—there are some, indeed, who feel that more should be done by the national government to promote education than has hitherto been attempted. The control of public education is in the hands of the states; and the various states differ in the degree to which they enforce standards upon the school authorities of local communities. Private schools and parochial schools are not forbidden, and attendance upon these schools is construed as a fulfillment of the compulsory education law. Further, these private and parochial schools are in many states practically unsupervised by the public authorities. Parents are free to send their children to public, private or parochial schools, as they may choose, or even to employ private tutors. One state (Oregon) recently passed a law compelling attendance at the public schools; but that law was declared unconstitutional by the Supreme Court of that State.

Nearly 20,000,000 pupils are enrolled in the elementary public schools; and a little more than 1,500,000 in private and parochial schools of elementary grade. Public schools of secondary grade have multiplied and grown astonishingly during the past fifty years. In 1870 there were about 500 free public high schools in this country; now there are more than 16,000 with an enrollment of over 2,000,000 pupils. The relative number of those attending private secondary schools has been steadily decreasing. As late as 1890 about one-third of the pupils attending secondary schools were in private institutions. Now 92 per cent. of the pupils attending schools of secondary grade are in the free public high schools.

The principle of free public education has been extended in this country even to institutions of higher education. In most states a state university is maintained at public expense, free of tuition charges to the children of citizens of that commonwealth; in some states there are other tax-supported institutions of college grade, notably colleges of agriculture and colleges for the training of teachers. About 40 per cent. of the college and university students of the country are enrolled in these public institutions.

This system of public schools and colleges constitutes as a whole a great and daring experiment in public education. It is one of the most characteristic and impressive features of American life. The amount of schooling received by the average American child has more than doubled in the last fifty years. More than that, the curriculum of public education has been greatly enriched. The public schools of today touch children's lives and influence their development at many more points than the schools of fifty years ago. The growth of knowledge and the application of science to the various fields of human industry; the development of invention, manufacture and commerce; the social and economic changes involved in the industrial revolution and in the massing of population in cities; and the correlative changes in home life, have opened to the schools new avenues of service and thrown upon them new duties.

In the elementary and secondary public schools of the better sort of today children learn not only reading, writing and arithmetic, the languages, and the traditional subjects of literature, history, and geography, but the physical and biological sciences and their applications; cooking, sewing, and household economy; carpentering and cabinet-making; metal working, forging, and the use and care of machinery; gardening, agriculture, dairying and stock-raising; stenography, typewriting, bookkeeping, and the economics of business; journalism and printing; drawing and painting, modeling and decorating; music, dancing, dramatic expression, and public speaking; gymnastics, athletics, physical education, personal hygiene, and the principles of public health. The fact is that under present conditions, we are relying upon these schools to afford to children much in the way of sense experience, motor training, and moral discipline which under simpler social conditions was afforded to children by the incidental contacts of everyday life in the home and the community.

Perhaps no better formula could be found to express this widening of the functions and enrichment of the curriculum of our schools than is embodied in the statement that the schools of today constitute a fairly faithful transcript or reproduction, on a small scale, of life itself. The schools are no longer mere instruments of drill in the clerical arts or transmitters of a conventional heritage of book knowledge; they constitute rather the fundamental means whereby society as a whole undertakes to reproduce itself and to shape its own progress. Education, the wisest of men have long said, is not a mere preparation for life; it is life itself. The schools of today have largely caught that

vision, and are seeking to realize it in their work. The field of their activity is as broad as life. Theoretically, no human interest or occupation lies without their purview. Practically, their failure to take account of any such interest or occupation is presumptive evidence of its lack of worth or importance.

No one has done more to interpret the educational significance of the changed conditions of modern life, and to formulate ideals for the school under these changed conditions, than John Dewey. His writings on the philosophy of education have been and are of profound influence in America, and its work has more or less directly inspired the training of many of the teachers in our schools. For Dewey, education faces toward the future rather than toward the past. It is the process whereby society reproduces its own life, perpetuates its interests and ideals, shapes its future, and ensures its progress. The end of education is not merely knowledge or power, but social efficiency, which includes, in a democratic society, the development of initiative, responsibility, and good-will. Such social efficiency, Dewey maintains, can be acquired only by actual participation in the life and activities of a democratic society. It is the business of the school, therefore, to foster such a society and to induce such participation on the part of children. The school should thus be a miniature world of real experiences, real opportunities, real interests, and real social relations. It must, of course, be a world simplified and suited to the active powers of children; it must be a world, moreover, widened, balanced, purified, and rightly proportioned as compared with the particular section of the grown-up world that lies immediately without its bounds; it is a world, again, which contains a teacher who is at once leader, inspirer, interpreter, and friend. But it is a real world which reflects the fundamental, truer interests and values of the world without. Within this school-world children learn by working rather than merely by listening or reading; develop originality, initiative, responsibilty, and self-control by engaging in projects which call forth those qualities; and fit themselves for life by living and working together in cooperative, mutually helpful relations.

In one respect, however, neither the actual public schools of America nor the schools of Professor Dewey's educational theory are true to the life which they seek to transcribe, or to the society which it is their function to reproduce.—*They omit religion.* With the exception of the reading of a few verses from the Bible and the recital of the Lord's prayer in some states and communities, the teaching of religion has disappeared from the public schools of this country; and the program and curriculum of these schools afford no conscious recognition of the part that religion has played and is playing in the life of humanity. As for Professor Dewey's theory, his book on "Democracy and Education" contains but one explicit reference to religion, and that is a reference to what the author regards as the conflict of religious with scientific interests.

This situation would seem impossible if it were not true. Yet it does not mean that the American people are indifferent or hostile to religion,

or that there has been a purposed movement to take religion out of our schools. The secularization of public education in America has been incidental rather than purposed. It has been a by-product of the working out of the principle of public responsibility for education and the principle of religous freedom under the conditions, which have been noted above. Whenever a minority, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the program or curriculum of the public schools, that element has forthwith been eliminated, and no other religious element has taken its place. The result of nearly one hundred and fifty years of this process has been to strip the public schools almost completely of direct religious teaching and religious worship.

This situation is fraught with danger. The omission of religion from the program of public education inevitably conveys a negative suggestion. Our children cannot help but notice the omission; and unless something be done, to correct it, they will in time conclude that religion is negligible or unimportant or out of relation to life.

As the public schools enlarge their scope, this negative suggestion becomes stronger. When the public schools concerned themselves with but a fraction of life, as they did a generation ago—when they did little more than drill children in the clerical arts and transmit to them a meager conventional heritage of book knowledge—when much, often the larger part, of education, was gotten outside of the schools, it was of little consequence that religion was omitted from their program. But today, when the public schools are taking on the dimensions of life itself, and when they undertake to furnish to children an environment, simplified, purified, widened, balanced and rightly proportioned, the omission of religion conveys a powerful condemnatory suggestion. The principle of the separation of Church and State must not be so construed as to render the State a fosterer of non-religion or of atheism. Yet that is precisely what we are in danger of doing in America today. We have too thoughtlessly accepted the idea that in view of the separation of Church and State, the public schools can have nothing to do with religion. Within the next generation we must face this problem directly and courageously, and determine in the light of a careful thinking through of the whole situation just what the principle of the separation of Church and State involves and what it does not involve with respect to the education of children, which is so obviously the function of both.

There is a general awakening to the danger of the present situation. Public school men, business men and legislators, as well as leaders of the Church, are concerned about it. In many parts of the country various experiments at a better correlation of religious education with public education are being made. In a few communities courses in Biblical literature and history are offered by the public schools; in many more communities credit is given by the public schools for Bible study or religious education conducted by other agencies. The plan which has met with most favor is that whereby the public schools grant an

hour or two of time from their weekly schedule, during which children may be taught in weekday schools of religion maintained by the churches. This movement was first effective in connection with the public schools of Gary, Indiana, and is spreading rapidly. Such weekday schools of religion are now maintained in more than one thousand cities, towns and rural communities. The State of Minnesota recently passed a law definitely empowering local school boards to excuse children from public school attendance for not more than three hours a week in order that they might attend weekday religious instruction under the direction of the churches.

Two considerations give ground for hope that, through experiment and wise statesmanship both in Church and State, a way may be found out of the present dangerous situation, without compromise of the principle of religious freedom or the principle of public responsibility for education in a democracy. One is the fact that the secularization of public education in this country has been incidental rather than purposed The other is the fact that it is the churches themselves, or members of the churches, who have been chiefly responsible for it. Even the religious heterogeneity of our population does not necessitate the present degree of exclusion of religion from public education. It is because we have held our different religious views and practices in so jealous, divisive, and partisan a fashion that the State has been obliged to withdraw religion from the curriculum and program of its schools. It is significant that while religion is often ignored in the constitutional and legislative provisions of the several states concerning public education, it is almost never forbidden nor declared against, although laws against sectarianism in the school abound.

Can the churches of America become less sectarian and more religious in their attitude toward the education of their children? If they can, the greatest obstacle to a proper recognition of religion by the public schools will be removed. No less urgent than the call to Christian unity that comes from the mission fields or the realm of a disordered international life, is the call of the present educational situation in America. If our children and our children's children are to give to religion its rightful place in education and in life, the churches must come together in mutual understanding and must cooperate, more largely and more responsibly than they have hitherto done, in a common educational policy. Only thus can they rise above the necessity of competition and make it possible for the public school to cooperate with them instead of ignoring them.

The way out of the present situation lies with the churches. It is because we have here not the State and the Church, nor even the State and a group of cooperating churches, but rather the State and half a hundred disagreeing churches, without a common educational purpose or policy, and most of them without a well-defined educational policy of their own, that it has been necessary for the State, in the fulfillment of its educational function, to pass the churches by. Let that situation cease,

let the churches agree on an educational policy with respect both to their own teaching work and to the sort of recognition that they desire religion to be afforded by and in the public schools, let them do their share of the work of education in a way that merits recognition, and a fit measure of recognition is made possible and will almost certainly follow.

One thing further should in justice be said. The most potent religious influence in the life of any school is to be found in the moral and religious character of the teacher. The public schools of America are not irreligious because their teachers are almost everywhere men and women of strong moral character and of definite religious conviction. Without the direct teaching of religion, these teachers, by the character of their discipline and by the spirit which they maintain in the life of the schools, have been and are of profound influence in determining the character of American boys and girls.

III. The Present Status of Church Schools in the United States

The emphasis which has just been laid upon public education must not obscure the fact that the churches of America are free to maintain schools, whether of elementary, secondary or college grade, and whether for the purpose of education in general or for the specific purpose of education in religion. The truth is, moreover, that the churches have rendered effective service, throughout our history, in the establishment and maintenance of schools and colleges of every grade.

In colonial days the churches generally, save in New England, where it was not necessary on account of the existence of public schools, maintained elementary schools for the children of those who could not afford to pay for their tuition in private schools. As the public school system became established throughout the country, most of the churches surrendered the idea of maintaining elementary parochial schools. The outstanding exceptions to this rule are certain German-speaking branches of the Lutheran Church, and the Roman Catholic Church. The latter, particularly, dissents in principle from the established policy of public education; and, especially since the Third Plenary Council of Baltimore in 1884, has labored strenuously to provide strong parochial schools organized into diocesan system, for the education of Catholic children. There are now about 5,500 Catholic elementary schools, with an enrollment of 1,450,000 pupils. It will be noted that this constitutes more than 90 per cent of the enrollment in all private and parochial schools of elementary grade, a fact which shows how completely the Protestant churches have withdrawn from the field of elementary general education.

In the field of secondary education the churches rendered their greatest service in the first half of the Nineteenth Century, by the fostering, directly and indirectly, of the establishment of academies. In 1850 there were in the United States over 6,000 such institutions, with an enrollment of 263,000 pupils. The majority of these schools were not directly connected with the churches; but a great many were so con-

nected, and practically all gave to religion a prominent place in their program and curriculum, and owed their existence and support in greater or less degree to the devotion of church members to those ideals of religion and education for which the churches stood. After 1850 the academies gave place rapidly to the growing system of free public high schools. Today there are less than 2,000 private high schools and academies in the United States, with a reported enrollment in 1922 of 186,641 pupils. Nearly three-fourths of these schools, 1,433, with an enrollment of 135,334, are connected with the churches. Nearly two-thirds of those connected with the churches are Roman Catholic. The number of secondary schools maintained by the Protestant churches has been steadily diminishing; but the Roman Catholic Church has been striving zealously to establish new secondary schools throughout the past forty years, with the result that 949 Catholic secondary schools were reported in 1922 as contrasted with 280 in 1895. A competent Catholic historian estimates that one-half of the Catholic children in America attend Catholic elementary schools, and that one-third of the Catholic children of secondary school age, who go to school at all, attend Catholic secondary schools.

These facts indicate one of the major points of difference between Protestant and Catholic in America today. The Protestant churches desire their children to be educated in the public schools, and have therefore almost entirely ceased to make provision for general education in the elementary and secondary grades. The Roman Catholic Church, on the other hand, does not believe in the principle of public education as this has become established in the life of America. The State, according to its belief, has no primary right or function as an educator of children; that right and function belong to the parent, and ultimately to the Church. Education as a whole is a unitary process, it holds, which must include religion at every point; and the State is not competent to teach religion. The State may, therefore, levy and collect taxes for the support of schools and may set standards which it requires schools to maintain in certain subjects, but it is the business of the Church to carry on, through the schools of the Church, the education of childhood and youth. Roman Catholic authorities object to what they deem to be the injustice of the present situation, in that Catholics are taxed to support public schools to which they do not send their children, while the State refuses to return to them any share of the public funds for the support of their parochiol schools, for the maintenance of which they voluntarily tax themselves again. Definite demands for a share of the public funds were made by Catholics in various sections of the country in the middle of the Nineteenth Century, with the final result that almost all the states passed constitutional provisions forbidding the appropriation of any public funds for the support of sectarian schools. The only hope of securing public subsidies for parochial schools lies in gaining a sufficient majority to repeal these constitutional provisions.

It is hard for Catholic and Protestant to understand one another at this point. To the Protestant, the Catholic principle of subsidies for parochial education would involve the breaking up of the American public school system, since the privilege granted to the Catholics must in equity be granted to other churches, and possibly, indeed, to other groups, such as political parties and trade unions. The Catholic Church cannot be the one exception. The Catholic, on the other hand, claims to be no enemy to the public schools, and wishes, indeed, to retain the term "public schools" as a name for schools conducted by the Church, but maintained in whole or in part by public funds. He can see no reason, moreover, why the public schools of the country, under these conditions, may not be separated into three groups,—Catholic, Protestant and Jewish.

Yet mutual understanding is possible. Catholics are serving on many public school boards and are teaching in many public schools, to the satisfaction of citizens generally, of whatever creed. And in a number of the cities and towns where experiments in week-day religious education are being conducted, in cooperation with the public schools, the Catholic and Protestant churches have joined in the agreement which made the experiment possible. Catholic and Protestant alike desire the religious education of their children. They differ in that the Catholic holds that the whole of education, to be religiously motived, must be in the hands of the Church, whereas the Protestant believes that the Church can so cooperate with the public school as to make religion effective in education, even though the whole process be not under the Church's control. The Catholic has fairly well established the proof of his theory; it does succeed in training good Catholics. It remains for the Protestant to prove that his theory will work; for it has not really been tried, in thoroughgoing fashion, under the conditions of modern life. If the Protestant churches will try it and succeed, it is not beyond the bounds of possibility that the Catholic Church in this country may modify its policy of reliance upon parochial education and move in the direction of a larger dependence upon the public schools, with correlated religious education in church schools maintained for the specific purpose of teaching religion.

If the Protestant churches are to succeed in this correlation of religious education with public education, they must emancipate themselves more completely than they have yet done from certain habits acquired in the Nineteenth Century. In this period catechetical instruction declined in all the evangelical churches; and these churches depended generally, except in the more liturgical communions, upon successive waves of spiritual revival for the conversion and enlistment even of the children of their own members. Most churches had no definite well-planned policy for the religious education of children; they failed to realize the larger educational responsibility which was being thrown upon them by the increasing secularization of the public schools.

For the most part they surrendered the religious training of the children to various volunteer associations and agencies which sprang up, in more or less loose connection with the churches, to meet definite, specific needs. The most important and widespread of these agencies was the Sunday school. For more than a century this has been the institution upon which the churches have relied for the teaching of religion to the young.

The Sunday schools of America have rendered great service to the Kingdom of Christ, but it has been in spite of, rather than because of certain characteristics which have rendered them less effective than it seems that they might have been. The Sunday schools of the Nineteenth Century were ungraded, and manned by untrained volunteer teachers, who too often had few qualifications for the teaching office besides evangelistic fervor. These schools generally lacked organic connection with the churches with which they were associated. They afforded to their pupils but half an hour a week, often less, of class teaching. And they used in this teaching the International Uniform Sunday School Lessons.

The initiation and wide adoption of the International Uniform Sunday School Lesson system in 1872 was a great step forward. These lessons were "uniform" in two senses: first, in that practically all the Sunday schools of all save two or three communions united in adopting this system of lessons; second, that there was but one lesson provided for all the pupils in the school, of whatever age and grade. In the first sense of the term, the uniformity of the Sunday school lessons has constituted one of the most widespread and significant instances, in the history of Protestanism, of cooperation between the denominations. In the second sense of the term, the uniformity of the lessons seems to have been a neccessary step in the development of the Sunday school, and did much to establish its place, in the latter part of the Nineteenth Century, as the foremost agency of Bible study.

This uniformity, however, has increasingly become a limitation, standing in the way of the fuller development and larger usefulness of the Sunday school as an institution of religious education. The Uniform Lesson system is not pupil centered; it fails to make provision for the successive stages in the child's moral and religious development, and affords no special nurture or guidance in those periods which are generally recognized as of critical importance. It contains within itself no principle of progression, and does not permit of any real correlation or connection with the rest of the pupil's education in public school and college. Since it must provide a series of lesson topics which can be used by everyone in the school, it is restricted to materials which lie in general at about the level of the comprehension of pupils from ten to fifteen years of age. Lessons so chosen are often unsuited, necessarily, to the understanding and religious needs of little children; and are inadequate to the intellectual, moral and religious needs of the more mature young people and adults.

The Uniform Lesson system, again, does not provide a proper basis for the study of the Bible. The attempt to choose passages from the Bible which can serve as a common body of lesson material for all of the school, from oldest to youngest, results necessarily in an over-emphasis of the narrative portions of the Bible, especially those shorter passages describing incidents which lend themselves readily to the drawing of distinct moral inferences, to the relative neglect of the Psalms, the writings of the great prophets, the Wisdom literature, and the Epistles. Yet the portions of the Bible thus slighted are, with the exception of the Gospels, the highest in religious value. The tendency of the Uniform Lessons, in view of these limitations, is to afford the pupils but a fragmentary knowledge of the history of the Hebrew people and the early Church, and to give them almost no conception of the richness of the literature contained in the Bible and of the sweep and perspective of God's progressive revelation of Himself in this literature and in the life that it records.

At the same time the Uniform Lesson system is limited to material chosen from the Bible; and the schools using these lessons have tended to conceive their function in terms of instruction merely. The result of the first of these limitations is that pupils studying these lessons gain no understanding of such vitally important matters as the history of the Christian Church; the place of Christianity and Christian leaders in mediaeval and modern history; the comparison of Christianity with other religions; the development and present opportunity of Christian missions; the Christian approach to the social problems and movements of the world today; even the everyday problems of personal morality and social justice. It is tragic that the public schools should omit these matters; and then that the schools upon which the churches have relied to teach religion should neglect them as well, limiting themselves simply to the interpretation of scattered Biblical narratives. How, in this situation, can children learn to understand and appreciate Christianity as a living religion? The argument is not that less time and study should be given to the Bible; we need more and better teaching of the Bible than this system makes possible. But the curriculum of religious education should be far richer than this, and should be centered more definitely about the developing problems, choices and experiences of children as they live and move in the world of today. So only can the young be fitted to understand and to do God's will in these days of world-wide missionary effort, of vast and complex social problems, and of a possible social regeneration that may bring the world measurably nearer to the Kingdom of God.

The result of the Sunday schools' policy of instruction merely, to the neglect of the essential place of activity in all sound educational method, as well as in all true religious development, has been that there has sprung up, within and about the churches, a multitude of other organizations for the training of children and young people in wholesome social living and in the attitudes, habits and group activities associated

with various forms of Christian service. Boy's clubs and girls' clubs of various sorts, societies of Christian Endeavor and other young people's societies, temperance societies, Boys' Brigades, Boy Scouts, Girl Scouts, Campfire Girls, Knights of King Arthur, King's Daughters, mission-study groups and missionary societies of various ages—the list might be multiplied almost indefinitely. In many churches these organizations operate more or less independently, without relation to the Sunday school, and with policies and programs determined by their district, state and national affiliations rather than by their place within the local church's educational system. There is duplication, overlapping and competition, on the one hand, and on the other, failure to provide fully for all ages and sexes. Worst of all, there is the educational inefficiency involved in a situation which leaves instruction and activity sundered—the Sunday school with a program of instruction unapplied in the group life of its pupils, and the other organizations with programs of activity unrelated to the instruction which their members are receiving week after week in the Sunday school.

With the opening of the present Century the Protestant churches began to awake to the danger involved in the omission of religion by otherwise competent public schools, and the throwing of the burden of religious education upon educationally incompetent Sunday schools. In 1903 the Religious Education Association was organized, with the declared purpose "to inspire the educational forces of our country with the religious ideal, to inspire the religious forces of our country with the educational ideal, and to keep before the public mind the ideal of religious education and the sense of its need and value." In 1908, after years of criticism and agitation, the International Sunday School Association authorized the Lesson Committee to construct and issue a graded series of Sunday school lessons, with distinct material for each year of the pupil's school life. In 1910 the Sunday School Council of Evangelical Denominations was organized, marking the more definite assumption by the several denominations of responsibility for the educational work of their Sunday schools and for the training of teachers. In 1920 a reorganization of the old International Sunday School Association was begun whereby it was merged with the newer Sunday School Council. The body thus created, bearing the name of the International Council of Religious Education, is the recognized agency of the Protestant churches for cooperative effort in the field of the religious education of children and youth. In 1920, moreover, the International Sunday School Lesson Committee decided to move as rapidly as possible toward the issuance of graded lessons only. Beginning with 1924 it is putting this policy into effect by substituting for the Uniform Lessons, for children under twelve years of age, graded lessons of two types—graded by years and graded by three-year age-groups.

These dates and items represent but a few outstanding factors in a movement greater far than any single organization or group of organizations. The fact is that the Protestant churches of America have

begun to experience a genuine educational revival. Thousand of Sunday schools in all parts of the country have been graded, have broadened their vision and enriched their curriculum. In many communities week-day schools of religion have been established, either by single churches or by the cooperative effort of the Protestant churches. These week-day schools meet sometimes once, sometimes five times a week and make possible a larger amount of religious training for our children. The Daily Vacation Bible Schools held in many churches during the summer season serve this same purpose. Problems of curriculum, methods and organization are being studied in an experimental and scientific way. New buildings are being erected for their schools by the more progressive churches, designed with a view to their educational utility and furnished with adequate material equipment. Classes for the training of teachers are maintained by most churches; and community training schools are multiplying. Thousands of teachers and prospective teachers of religion gather for one to six weeks of training in summer schools conducted by the denominations and by other organizations. Many of the larger churches are employing paid teachers of religion and directors of religious education. Courses in religious education have been organized and professorships of religious education established in colleges and theological seminaries, so that young men who are now entering the Christian ministry are being trained not simply to preach and to care for a parish, but to direct the educational work of a church.

All of this means that a new type of church school is being developed —a church school for the teaching of religion, maintained by the local church or a group of neighboring churches, for children whose education in other respects is provided for in the public schools. These newer church schools are graded in the same way as the public schools; they provide for the religious education of children through activity as well as through instruction; and their schedule includes week-day as well as Sunday hours.

There are over 180,000 Sunday schools in the United States, with an enrollment of 20,000,000 pupils. About one-half of these schools use graded lessons in whole or in part; and one-half still use nothing other than the Uniform Lesson system. A rapidly growing number of schools of the former group are being transformed by incorporation into the wider and richer educational program to which the term "the church school" is applied.

The present movement for the organization of church schools is frankly experimental. It is meeting much success; but no one yet knows just what form of organization, or what scheme of curriculum, is best. Many are being tried.

It seems clear, however, that the curriculum of the church school should be experiential in character, and its program of organization inclusive. This principle may best be expounded, doubtless, in terms of Professor Dewey's theory of the school, referred to in a former sec-

tion of this report. He holds, we remember, that the school should be, not so much a place in which to read about experiences, as a place where children may have experiences. It should be a fellowship of young folk, living and working together, under the leadership of a teacher; a fellowship within which children may have experiences of discovery, perplexity, problem-solving, initiative, cooperation, responsibility, self-control, obedience to truth, and the like, and may develop desirable qualities of mind and heart and will by being afforded opportunity and stimulus to exercise these qualities.

Whatever we may think with respect to the possibility of the public schools' realization of such a theory of their function, this theory is clearly suggestive and helpful with respect to the church school. The church school should be, not so much a place where children may learn something or other about religion, as a place where they may experience religion. It should be a fellowship of children associated in Christian living, under the leadership of the Church, and consequently growing in Christian experiences and acquiring Christian habits, attitudes, motives, ideals and beliefs.

The curriculum of the church school should therefore be pupil-centered, rather than material-centered, as Sunday school lessons have too often been. Instead of starting with a given body of material, and asking the question at what ages we may most profitably teach the different sections of this material, a truer method of curriculum-making starts with the children. It asks what are the opportunities, problems and experiences that are normal at each stage of developing childhood; and it undertakes so to order the situations into which it brings children and the material which it makes accessible to them, as to help them meet these opportunities, solve these problems and have these experiences.

The church school, so conceived, is inclusive. It cannot be confined merely to the Sunday hour, or to the type of effort which the Sunday school has ordinarily represented. Its curriculum embodies more than instruction; it includes the experience of worship, the experiences of fellowship, of giving, of cooperation, of service—indeed, the whole range of experiences that enter normally into the development of Christian life and character. And so the church school will include, as an organic part of its program and organization, all lesser clubs, societies and groups which the church maintains for the Christian education of its children and young people. The church school is another name for the church itself, undertaking, with a consciously educative purpose, to make its own life and experience available to oncoming generations.

In the face of this emphasis upon church schools, it must not be forgotten that the moral and religious education of children depends very largely upon the life of the family of which they are members. The whole work of education can never be accomplished by schools, whether public schools or church schools, however wisely these may be planned and administered. The family in its home life has the child first, and

the impressions which he then receives serve as background, foundation and apperceptive basis for all subsequent education; it has the child, moreover, in his most impressionable years, and educates him by methods of constant contact and association, with influences all the more vital because they are for the most part indirect and unnoticed. Horace Bushnell held that the first three years of a child's life are more important as a general fact, in their bearing upon education and character, than all the years of discipline that may come afterward.

The influence of family life are of especial importance in their bearing upon the growing character of the child. Here is a little group of old and young, mature and immature, living together in mutual affection, placing personal values first, constrained by the manifold contacts of their common life each to have regard for the things of the other, always giving and receiving service, with the opportunities for helpfulness, unselfishness, and even self-sacrifice, so constant as to make these a matter of course,—what finer soil for the virtues, what better training ground for character, could there be? We may well doubt whether this moral function of the family could ever be fulfilled by any other institution. Schools may take over the larger part of the education of children; and the state may exercise supervision and control in many matters that, under simpler conditions of life, were left to the parent. The life of the school and the service of the state, moreover, can do much to bring out the sturdier virtues and to train the character of the young. But these must deal with children in large groups and in relatively cold and impersonal ways. They can never beget and train the inner emotional springs of the moral life as the family does in its atmosphere of personal affection, love, and loyalty. Were there no family, the state would doubtless be obliged to invent some such small social groupings as might be expected, in some measure, to fulfill its function in this respect. Public institutions do something of the sort when they adopt the policy of house or cottage dormitories; colleges, when they permit the organization of fraternities. But no substitute that has yet been tried or imagined can take the place, morally, of a real home, or compensate for the loss of father and mother and the lack of genuine family life.

There is an essential relation, moreover, between Christianity and the institution of the family. The Christian religion universalizes the relations of family life. Jesus' teachings concerning God as well as concerning human duty, are based upon these relations. God, he tells us, is our Father; and we are all brethren. Our understanding of these teachings depends upon the quality of our own family life. It is the privilege and responsibility of the parent to interpret God to his children in terms of his own character, and so to direct the spirit of his family that it may fitly serve as the type for all good social living. A Christian family is one which, established in the Christian convictions of the parents, seeks so to express these convictions in its spirit and practice that its children may grow up to be children of God.

Changing conditions are rendering family life more difficult. The social and economic changes consequent upon the industrial revolution, the transfer of industry from homes to factories and offices, the massing of the population in cities, the increased mobility due to the development of systems of transportation and communication, the specialization of all sorts of work and the consequent commercialization of life, together with the changing status of woman, involve changes in the character of the home, and confront the family with new and perplexing problems.

The family is under fire today. The traditional attack of socialism upon the family has been based upon the idea that it is an outgrowth of the principle of private property. The present attack upon family life has assumed a more subtle and insidious form, and is more widespread than conscious adherence to any type of socialism. This attack is associated with the rising current of feminism and the development of the so-called new psychology; and it is based upon a changed attitude toward sex which insists upon regarding the field of sex relations as a range for the assertion of individual freedom and the satisfaction of individual desire rather than the field of the most sacred of human affections and most creative of human responsibilities.

The Christian Church is vitally interested in maintaining the integrity of the family as a social institution in adjustment to and in control of the new conditions of modern life. It may best do this if it keeps clear its convictions respecting the necessity of the family as an agency of moral and religious education. The family began because there were children to be cared for and taught. It must continue for the same reason. The Christian Church, following its Master, should place the child in the midst. It is for the sake of the child that the family exists. It is not merely to enjoy one another that a man and woman are joined in marriage, but that they may undertake the creative responsibility of parenthood. The physical begetting of the child's body is but the beginning of the education of the child's soul. The Church must consistently maintain the point of view of Christian parenthood as the only sound basis for a discussion of sex relations, and it must find in the maintenance and enrichment of Christian family life one of its most fundamental problems and opportunities.

IV. The Church and Higher Education

Most of the colleges of America have been founded by the churches or by Christian people who have had a distinct religious purpose. A pamphlet entitled "New England's First Fruits," published in London in 1643, states the motive which led the Puritans immediately to the establishment of schools and a college: "After God had carried us safe to New England and we had builded our houses, provided the necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity,

dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." The motives for higher education have widened, yet the churches have continued, throughout the nearly three centuries that have since elapsed, to render notable service by the establishment of colleges wherever the need was manifest. The contribution of the churches to higher education has been more effective and permanent than their service to elementary and secondary education. It is a contribution, moreover, that has often been sacrificial, for churches have given out of their poverty that colleges might be maintained in frontier communities; and it has usually been self-forgetting, for the churches have sought to minister, through these institutions, not merely to their own interests, but to the general welfare.

Each of the nine colleges established in the colonial period avowed a distinct religious purpose; and but one (that at Philadelphia which in time became the University of Pennsylvania) was undenominational. Of the 246 colleges founded by the close of the year 1860, only 17 were state institutions. Since 1860 the number of state colleges and universities maintained by public funds has greatly increased, and the relative influence of these institutions has grown. There are now 670 colleges and universities in the United States. These may be divided into three distinct groups: (a) colleges and universities in direct relation with religious bodies, and in varying measure under their control, 506; (b) colleges and universities privately endowed and controlled, many of which have a religious origin and history, and still maintain sympathetic relationship with the churches, 62; (c) state colleges and universities maintained by public funds, 102.

A degree of secularization has marked the development of all three of these types of institution throughout the last half century. This is due to the causes which have brought about the secularization of education in general—notably, to the heterogeneous character of the population and to the presence in these institutions of students drawn from groups which differ widely in religious beliefs and practices. The development of the sciences and arts, moreover, and the progress of invention and discovery have overcrowded the curriculum of the colleges and universities with new subjects, and have induced specialization in education as in other fields. The faculties, even of the colleges of liberal arts, have been organized into distinct departments, each with a more or less narrow, sharply-defined special field. There has been little time or inclination for courses dealing with the meaning of life as a whole; and the elective system, whereby students choose the courses which engage their interest, has permitted all varieties of combination. On the whole, doubtless, there is less of definite, direct, conscious religious influence and content in the curriculum and life of American colleges today than there was two generations ago.

Certain problems with respect to the place of religion in the curriculum and corporate life of the institution are common to all three types of college and university.

One of these problems is that of the moral life of the students. To what degree shall the moral welfare of the students body be guarded by rules and restrictions, or shall all oversight be rejected as paternalistic? Practically all of the colleges and universities of America make definite provision for the moral guidance and welfare of their students, although institutions differ in the degree to which this oversight is embodied in rules and restrictions devised by the faculty. Self-government among the students is developed to an encouraging degree. In some institutions the responsibility of the students for the government of their own life finds expression in definite organizations recognized by the faculty as cooperating bodies; in other institutions there is less of formal organization, but a strongly developed sense of honour and an effective public opinion within the student body.

Another problem is that of the place of religious worship in the corporate life of the institution. Shall there be required attendance at daily chapel or at Sunday services, or shall this be left to the free choice of the individual student? Shall there be a college church, or shall students be expected to affiliate with the churches of their choice in the community in which the college is placed? While institutions differ widely in their provision for chapel and church services, some such provision finds a place in the life of practically all of the colleges and universities of the United States. In some, attendance at both daily and Sunday services is voluntary; in many institutions, on the other hand, attendance at the daily chapel service is required of undergraduates. There is a distinct tendency toward the maintenance of a Sunday service especially for students in the college chapel, as contrasted with the reliance simply upon the services of worship maintained by the local churches. Yet the danger is recognized of thus loosening the bonds that unite the student to his church, and in one form or another the affiliation of students with the local churches of the college community is encouraged, and many denominations are making special provision through college pastors to minister more effectively to the moral and religious life of their student members.

Religion is better provided for in the curriculum of the college and university, in general, than in the curricula of the elementary and secondary schools. Traditionally, religion, or subjects closely associated with it, always had a place in the college curriculum. Courses in Evidences of Christianity, Natural Theology, and the like, were general. In the comparative secularization of the colleges which was characteristic of the last quarter of the Nineteenth Century, these courses for the most part disappeared. More recently there has been a movement among the colleges toward the organization of distinct departments of Biblical Literature, Religion, or Religious Education. Many institutions, moreover, are seeking to teach religion, not simply as one subject among others, but as a principle which undergirds and contributes to the integration of the entire curriculum. An interesting development in some colleges is the requirement that students take, in their freshman

or sophomore year, what may be termed an orientation course, related to the curriculum as a whole in somewhat the same way that the course in theological propaedeutic was formerly related to the curriculum of a theological seminary. This course, which in some institutions bears the title of Contemporary Civilization, is designed to help the student find his bearings and gain some appreciation of the relations of the various subjects to one another and to human life as a whole. It necessarily raises questions with respect to the meanings and values of life and brings the student face to face with problems of morality and religion.

Various religious activities, moreover, have a large place in the life of American colleges and universites as an extra-curriculum, voluntary interest of students. The vast majority of the students in these institutions come from Christian homes, and claim membership in, or affiliation with, the churches. Colleges have reported as high as 96 per cent. of their students as claiming church affiliation; and it is not unusual even for a state university to report 70 or 80 per cent. of its students as church adherents. Even in several states where Catholic immigration has reduced the proportion of Protestants to as low as 37 per cent. of the total population, no less than 75 per cent. of the college and university students come from this part of the population. It is natural, therefore, that these students should express their religious convictions in voluntary ways, and that, in one form or another, religion should constitute one of their extra-curriculum interests. The Y. M. C. A., the Y. W. C. A., the Student Volunteer Movement, and other national organizations, have rendered effective service as instruments of this voluntary religious interest; and there are many local organizations serving like ends, in the various colleges and universities. In the first decade of the Nineteenth Century, the work of the American Board of Commissioners for Foreign Missions began in an extra-curriculum prayer-meeting of students at Williams College; and in the Twentieth Century we find college students maintaining a Yale-in-China, an Oberlin-in-China and a hundred like enterprises. The work of home missions in America has depended largely upon the interest of such students as those who made up the Illinois Band and the Iowa Band. Today we find students maintaining a Hope Mission for down-and-outers in a great city, teaching English to classes of immigrants, and serving as scoutmasters and church school teachers. The assumption by college students of responsibility for their own religious and philanthropic organizations, and the directing of their religious impulses into objective channels of service, are among the brightest features of student life in this country.

The personal character and religious faith of the members of the faculty go farther, perhaps, than any other single factor to determine the moral and religious influence of a college or university. This is not so much because students emulate their preceptors as because the attitudes and beliefs of a teacher are reflected in incidental references

and allusions, and in the total perspective of his teaching. He becomes to the student an authority, whether he will or not, at every point where his subject touches upon religion. He is set to teach the truth; and the truth is not simply the bare facts in a special field, but the total perspective in which these facts are set. It is natural, therefore, that qualifications of character and religious influence should be considered, as well as qualifications of scholarship and teaching ability, in the choice of members of faculties. This is true of American colleges and universities rather generally. It is possible, of course, to administer this principle with undue narrowness and sectarianism; but this is not characteristic of most institutions.

Each of the three types of institutions has distinct problems of its own, with respect to the place of religion in its curriculum and corporate life.

The college or university controlled by a church is fortunate, usually, in the Christian purpose which underlies its work, and in the Christian environment with which it surrounds its students. It must be careful to maintain the freedom of its faculty to teach the truth, unbiased by sectarian considerations; and it must undertake not simply to mold its students to the traditions of a group, but to afford to them the emancipating influences of a larger vision and fellowship.

The college or university which is privately endowed and controlled by a self-perpetuating corporation is fortunate in its freedom. Many such colleges maintain relations of sympathy and cooperation, not only with the churches with which they have close historical association, but with the churches generally. There is a significant example of a college (Carleton, in Minnesota) founded by Congregationalists but independently controlled, as all Congregational colleges are, which has not only maintained the friendship and commanded the continued support of the Congregational churches, but has recently been adopted, without change of charter or loss of Congregational interest by the general bodies of the Baptist and Episcopal churches of the state in which it is located. It is possible, on the other hand, for the independent college to lose touch with religious forces, and even to lose its own soul of devotion to the higher values of life. It is possible, again, for such an institution to fail to maintain contact with the developing life of democracy, and to become aristocratic. It is possible, too, that the self-perpetuating corporation of the independent college may govern the institution in the interest of a class, or may unduly limit the freedom of its professors to teach the truth as they understand it, without there being recourse of appeal to a larger body responsible for the policies of the institution.

The college or university maintained by the state and supported by taxation has an organic connection with the public school system, and must meet the needs of a democratic society. There is a multiplicity of demands upon the resources of these institutions, with a tendency toward over-emphasis upon utilitarian values; and they are over-

crowded with students. They share the limitation of the public schools with respect to the teaching of religion. The churches are succeeding, however, in cooperating more effectively with the higher public institutions in the interest of the religious welfare of their students than with the elementary and secondary public schools. Promising experiments are those whereby religious Foundations are being established, and cooperating Schools of Religion maintained by the churches, in connection with some of the larger state universities. It is possible that the problem of the cooperation of Church and State in the interest of education, without abridging the freedom of either or infringing upon their separation, may first be worked out upon the level of the college rather than upon that of the elementary or secondary schools.

V. The Church Training Its Ministers

We have seen that dread of an illiterate ministry was one of the motives that led the citizens of Massachusetts Bay to establish Harvard College. Throughout the Eighteenth Century, young men preparing for the ministry were trained in the colleges, most of which, like Harvard, had been founded with this purpose in view, or by private study under the direction of an eminent preacher like the Rev. Joseph Bellamy of Bethlehem, Connecticut, who is said to have trained more than one hundred candidates for ordination. In the early Nineteenth Century theological seminaries began to be organized as distinct professional schools. There are now 131 Protestant theological seminaries in the United States, with an aggregate enrollment of about 10,000 students. In June, 1922, 880 men graduated from these institutions with the B. D. degree, and 675 with diplomas or certificates. At the same time 600 men were graduated from the Roman Catholic seminaries into the priesthood of that Church.

The central importance of the theological seminary in the Church's educational work is so obvious as to need no comment. The character of a church depends, more than on any other one factor, upon the character of the men who, as leaders of worship, preachers, pastors, parish administrators, directors of religious education, and interpreters of the meaning and mission of Christianity, constitute its spiritual leaders. And the quality of their leadership depends largely upon the breadth, thoroughness and spirit of their training. The truth is, however, that no part of the educational work of the churches of America is more difficult to describe than this. It is in theological education, naturally, that the lines of denominational division are most sharply drawn. Each denomination, wishing to perpetuate the truth as it sees it, and to fit men for future service within its own organization, tends in training these men to emphasize strongly the distinctive beliefs and practices which separate it from other denominations. In no phase of American education, therefore, is there more lack of agreement than here. There is wide variation both of theory and of practice with respect to the aims, methods and content of the theological curriculum.

Of the 131 Protestant seminaries, 120 are denominational and 11 are in no way controlled by a denomination. The seminaries of the latter group enroll one-fifth of the aggregate student enrollment of all the seminaries.

Most of the better theological seminaries are professional schools of graduate standing—that is, they require college graduation as a prerequisite for admission. This requirement is not administered in rigid fashion, however, and mature students may be admitted to most institutions on examination or by special vote of the faculty, even though they lack a college degree. Other seminaries require but two years of college work as a prerequisite for entrance; some only a high school education; and some adhere to no definite scholastic standards for admission. In general, the movement is toward recognition of the desirability of college graduation as a qualification for entrance upon theological study. In practically all seminaries three years of study are required for the B. D. degree or the theological diploma.

With the exception of the problems centering about a larger measure of unity and cooperation, the outstanding problems of the theological seminaries are those that concern the curriculum. To the traditional subjects of the Biblical languages and literature, theology, church history, homiletics and liturgics, there have been added in recent years a wealth of new subjects dealing with the application of Christian principles to the life of today, and with various phases of the minister's practical responsibility and service. Such subjects are pressing into the curriculum as the psychology of religion, the principles of religious education, personal and public evangelism, home and foreign missions, Christian ethics, sociology, labor problems and the principles of Christian philanthropy. As a result, the curriculum of the more progressive seminaries is overcrowded, while there is considerable discontent with the position of those which still cling to the older subjects only. As yet, no fully satisfactory solution has been found for the problem thus created. In some institutions students are required to attend so many recitations per week that it is difficult for them to secure enough time to read and study in thorough, unhurried fashion; in others, under an elective system, the choice between competing courses is left so largely to the student that many neglect certain subjects, and fail to secure the fundamental, well-rounded training which the seminary should afford. A few seminaries have lengthened the course to four years, either by actual requirement, or as a matter of practice, in that many of the stronger students choose to remain for an additional year of post-graduate study.

The Institute of Social and Religious Research recently undertook a survey of the theological seminaries of the United States and Canada, the results of which were published in 1924 under the title "Theological Education in America." The most urgent need revealed by the facts thus brought together is the need for a thorough rethinking of the whole problem of theological education with a view to a reorganization of

the curricula of the seminaries. It seems probable that such a reorganization should be along lines determined by the various functions of ministerial service; and that the selection of materials for the curriculum should be with a view to their use and value in the fulfillment of these functions. There is doubtless a danger, in such functional reorganization, of conceiving the seminaries as mere training schools for certain activities—nothing but "priest-factories," as one university professor irreverently put it—to the neglect of their function as schools which should educate men capable of thinking for themselves and of exercising intellectual leadership as well as moral and spiritual leadership in the communities which they serve. But with due care and proper insight this danger can be avoided. In the elementary and secondary schools, in the colleges and other professional schools, the growing wealth of knowledge and complexity of life have forced teachers to a reconsideration, in functional terms, of the educational value of the materials available for their curricula. Such reconsideration must take place whenever there are significant additions to the world's store of knowledge and experience. In the fields which constitute the especial interest of the Church there has been remarkable growth of knowledge and experience throughout the past few generations. To deny the present need of a reconsideration and possible reorganization of the theological curriculum would be to deny the witness of the Spirit in the life of today.

At one point, especially, the theological seminaries have failed to avail themselves of principles of educational method which the experience of other schools has shown to be of great value. They fail generally to make adequate provisions for their students to learn by doing. It is true that most seminary students support themselves, in whole or in part, at least after the first year of their theological course, by serving as pastors of smaller churches in the vicinity of the seminary, teaching in church schools, or serving as Scout masters, leaders of boys' clubs or residents in social settlements. Yet most seminaries fail to make an educational use of the activities in which students are thus engaged. These activities not only afford to students opportunities to use the truths which they learn from books, and to apply the principles discussed in the class room, but place them in situations within which problems arise which may quicken and motivate the whole of their theological education. It may indeed be possible to reorganize the curriculum, not only with a view to the functions which the young minister is in future to exercise, but with a view to the active functions which he is fulfilling while a student. Such a reorganization would give place in theological education to methods analogous to those of apprenticeship systems in industrial education, or the clinic and the hospital internship in medical education. A few seminaries, notably Union Theological Seminary in New York and the Divinity School of the University of Chicago, have begun to organize the field work of their students along these lines. There is room here for wise and

courageous experimentation. It would seem at least to be feasible in all seminaries to organize seminars of practice wherein students might discuss the problems arising in their field work under the leadership of their major professors.

It is perhaps not desirable that all theological seminaries should be of the same type. There are obvious advantages in the situation of the theological seminary in a large city, where its students can get a first-hand acquaintance with the problems of urban churches; but there are like advantages in the sequestered situation of other seminaries whose students can without distraction devote themselves to study, and can learn by serving as student pastors of rural parishes. There is much to be said in favor of the large seminary, which undertakes to train not only preachers and pastors, but missionaries for home and foreign fields, directors of religious education, social service workers, Y. M. C. A. officers, and teachers of religion in secondary schools, colleges and universities; but not all seminaries can be of this type, and there is much to be said also in favor of the smaller institution which centers its energies upon the training of preachers and pastors.

Without prejudice to their primary function as training schools for ministers, the theological seminaries of the United States have rendered great service to education through the multitude of their graduates who have taught in the schools and colleges. It was long a tradition that the presidents of American colleges should be clergymen; and it is yet true that many college presidents and professors, and head masters and teachers in secondary schools, have had a theological training. In one hundred years Yale Divinity School gave to America 112 college and university presidents and more than 500 members of college and university faculties, besides more than 3,000 ministers.

The seminaries occupy a position of strategic importance in the movement toward Christian unity and the cooperation of the churches. It depends upon them, humanly speaking, whether the ministers of the next generation will be jealous ecclesiastical partisans or men willing to enter into cooperative relations with brethren whose denominational heritage differs from their own. In spite of the present confusion of theological education, there are clear signs that the seminaries are moving in the direction of larger Christian fellowship rather than toward the further division and disintegration of Christian forces. Among these signs are:

the fact that a growing number of schools serve more than one denomination. The charter of Union Theological Seminary provides that "equal privileges of admission and instruction, with all the advantages of the institution, should be allowed to students of every denomination of Christians." Its student body in 1923-4 included members of 36 different denominations. A like universality of service characterizes most of the group of seminaries which are not controlled by a denomination; and even in certain denominational seminaries there is a small but growing number of students from other communions:

the fact, further, that many members of the theological faculties are men whose scholarship is recognized generally, rather than within the bounds merely of their own denomination. This has always been true of certain teachers of the Biblical languages and literature and of church history. It is true now as well, of many of the men who are developing the newer subjects of the seminary curriculum. Many professors of missions, of religious education, and of social service are recognized as authorities in their fields quite without regard to their particular denominational affiliation:

Another fact, associated with this, is the migration of students. The European custom whereby a student attends not one, but several universities, seeking the courses and the teachers of his choice, has never become rooted in American college and university life. The nearest approach to this custom is to be found in the theological seminaries today. Each year a certain number of theological students migrate from seminary to seminary in quest of work in special fields or with particular men. The proposal has been made that the seminaries might make better use of their resources by undertaking a degree of specialization. In that case not every seminary would attempt to maintain a strong mission department for example, or a department for the technical training of directors of religious education; and students would be encouraged to go for this work to those seminaries which are specializing in these fields:

the final fact looking in the direction of a larger Christian fellowship is the movement toward the affiliation of the seminaries with the universities. Some of the stronger seminaries are organic parts of a university, constituting its professional school of training for the Christian ministry on a parity with its professional schools of law and medicine. Other strong seminaries situated in the neighborhood of universities have entered into more or less close affiliation with them, and in some cases an exchange of credits is provided for. The number of courses thus thrown open to the seminary students is greatly increased, and a stimulating contact with the life of the larger institution is secured; while the seminary, in its turn, is able to contribute a valuable element to the university's program.

That research is one of the functions of a seminary is generally acknowledged. It is promoted not only by the work of individual professors, but by the establishment in some of the larger seminaries of graduate departments. The graduate schools of some of the universities, moreover, have departments of Religion, Religious Education, and Biblical Literature, and confer the degrees of M.A. and Ph.D. for meritorious work in these fields., which are closely related to the work of the seminary.

VI. The Church and Public Opinion

The Church's educational function is not limited to the young; it extends to the more mature. And it is concerned not only with individuals, but with the ideas, motives, and behavior of social groups.

Public opinion is more than a name for the collective opinions, independently formed, of individuals. The fact is that no individual is quite independent. The relation of the individual to the group is organic. The group is made up of individuals; but the individual's habits, beliefs and ideals are determined, in part, by the life of the groups of which he is a member. St. Paul recognized this fact; modern social psychology is discovering the laws of human nature which establish the truth of his conviction that we are members one of another.

In any social order, therefore, the Church will seek to educate men, not merely through direct teaching, but through the indirect influence of all those forces of the physical and social environment which have bearing upon the development of intelligence and character. If it were to rely upon direct teaching only, the Church would fail utterly to reach those who do not attend its worship or care for its ministries; and it would find itself blocked and hindered continually, in the case even of those who come directly under its influence, by the inertia and negative suggestions of pagan *mores* and non-Christian public opinion.

In a social order which possesses a political structure like that of the United States, it is especially important that the Church should conceive its educational function in the widest terms; and that it should make use of all legitimate methods to create and sustain an enlightened, effective and true public opinion upon all matters that lie within the range of its interest. The democratic organization of the American government is designed to make public opinion effective; and "in proportion," as Washington put it in the memorable words already quoted, "as the structure of a government gives force to public opinion, it is essential that public opinion be enlightened." Moreover, the complete separation of Church and State in this country deprives the Church of all measures of coercion, renders it dependent upon its power to convince men who are quite free to dissent from its views or refuse its ministries, and confronts it with actual multitudes of folk who are indifferent to its appeal.

The agencies which determine public opinion are as wide and varied as the means of human communication, or even as the ways of human behavior. The chance allusions of oral speech and written correspondence have an effect far beyond their intention. The public press, the drama and motion picture, telegraph, telephone and radio, and the various forms of art and literature, have gained tremendously in power within the past few years. And there is always the silent influence of the *mores*—no less powerful today than in the simpler life of more primitive times.

The situation is greatly complicated by the fact that advertising has become not only an art, but a sort of science. The development of psychology has afforded a better understanding of the laws of human nature, and a larger control of the means whereby men are influenced. This has resulted, under pressure of war conditions, in the

current attribution of a new and somewhat sinister meaning to the word "propaganda," and in the wide prevalence of the sometimes blatant, sometimes insidious, but always one-sided assault upon the minds of men which we have come to associate with this term. And too generally it is assumed that the only way to meet propaganda is to organize counter-propaganda.

The Church undertakes to meet propaganda with the truth. The Church's sole interest in any public question is to learn the facts, and upon the basis of the facts, evaluated in the light of the principles of the Gospel of Christ, to discover the truth—for the truth alone can make men free.

The cessation of duelling and the abolition of public lotteries are instances of the creation of a new public opinion, for which the churches were largely responsible. With respect to slavery, the churches, unhappily, were divided; but they contributed greatly to the development of public opinion on both sides. The most significant example in American history of the slow, steady, permanent transformation of public opinion is with respect to the prohibition of the liquor traffic. Little more than a century ago, the drinking of liquor was a feature of all social occasions; at even the ordination of a minister, quantities of strong drink were consumed. The passage of the Eighteenth Amendment to the Constitution of the United States, whereby the manufacture and sale of intoxicating liquor is prohibited, is the result of a long process of education of the public mind in which the public schools, the Sunday schools, the churches, and business organizations had a share, as well as the temperance organizations which came into existence for the specific purpose of combatting the liquor evil. Without waiting for the amendment to the national Constitution, thirty-three states of the Union had adopted the policy of prohibition, and in other states so many counties and towns had voted to prohibit the liquor traffic as a matter of local option that before the amendment went into effect, 90 per cent. of the territory of the United States, containing 68 per cent. of the population, was legally dry, either by state or local enactment. It is significant that the tidal wave of public sentiment which brought about this result began twenty years after the movement in the late 80's, which made temperance instruction compulsory in the public schools of the various states. When the boys and girls to whom the public schools had taught the facts concerning alcohol grew to responsible manhood and womanhood, they resolved to put an end to its dominance.

The Church in America, as in other lands, faces a great many problems which can be solved only in the light of the principles of the Gospel of Christ, but with respect to which the precise application of these principles is not immediately clear—problems of economic justice and industrial welfare; problems arising out of the relations of the races; problems of personal and social morality, especially with respect to the relations of the sexes; problems touching the mutual bearings

of individual and corporate responsibility; problems of national policy and international relations. Where the relevant facts are clearly determined and known, with respect to any of these problems, it is the Church's duty to accept these facts, to interpret them in the light of Christian principles, to give clear public expression to its convictions, and to undertake definitely to contribute its share to the education of public opinion. Where the facts are not clearly known, and especially where there is distrust of the agencies, whereby public opinion is being determined, and reason to believe that the truth is being concealed or perverted, consciously or unconsciously, in the interest of a class, or for the purpose of propaganda, it is the Church's duty to do all that it can to learn the facts, to the point even of undertaking definite investigations, if it can stimulate no other responsible agency to do so. In the fulfillment of all such functions the Church must exercise the most scrupulous care to be no less thorough in investigation, catholic in spirit and single-minded in its search for and devotion to the truth than its high purpose demands. Too often those who speak in the name of religion have thrown themselves open to the reproach of inadequate knowledge, hasty generalization and doctrinaire deliverances.

The Church has no miraculous means of learning facts; the sincerity of its purpose will not prevent it from falling into error. It must, in its investigations, follow the rules of evidence which guide honest minds always and anywhere. It must not be prejudiced by its hopes or fears, likes or dislikes. But when the facts in any situation are discovered, the Church has a sure basis, in the principles of Jesus, for the interpretation of these facts and the determination of the truth. What judgment would He render? What, in the light of His principles and motives, ought we to do? What changes in these facts does the fulfillment of His purpose for the world demand? In thousands of American churches questions such as these, in their application to social, economic, and industrial facts, are being discussed not only by ministers in the pulpit, but by laymen and laywomen in adult classes, discussion groups, midweek meetings and men's clubs. A number of churches have adopted the Forum idea and invite speakers representing a wide range of interest and experience to present their views freely as a basis for subsequent discussion.

The Church most surely influences public opinion by living the truth while speaking the truth in love. Its appeals from pulpit and press accomplish little if they be not incarnate in the lives of those who profess the name of Christ. When preaching and practice conflict, it is practice that wins. In no way can pagan *mores* be so effectively transformed as by the leavening powers of Christian *mores*.

The Christian education of public opinion depends in part upon the local church, in part upon the organized effort of denominational societies and boards, and in part upon interdenominational cooperation. The world is beginning to see the possibilities of the last of these

methods. There was a time, not so long ago, when practically the whole task of educating public opinion upon the basis of Christian principles was left to the local church, with the assistance of religious books, tracts, and church papers. The growing complexity of the problems involved in the social, economic, and industrial order has led more recently to the organization, by most denominations, of Boards or Departments of Social Service, Public Morals, Temperance, Rural Welfare and the like. It is becoming increasingly clear that these denominational departments cannot render their full service to the churches which they represent, except by measures of cooperation which will, to some degree, pool their resources and make possible greater competence in research, more breadth of vision and depth of insight, and more prestige in relation to other forces that influence public opinion.

Such considerations as these have led the Federal Council of the Churches of Christ in America during recent years to give increasing attention to developing plans for expressing in a more commanding way the mind of the churches with reference to great public issues, in which Christian principles are at stake. A Department of Research and Education has been established, designed to serve the various churches as a common agency for securing the data which they all alike need, to make this material available for the use of all, and to secure a more united impact on the public mind. An Information Service is published every week, which presents careful analyses of contemporary social, industrial, economic and international problems. This service goes to a steadily enlarging list of subscribers among ministers, social workers, Y. M. C. A. and Y. W. C. A. secretaries and laymen. It is also sent to the religious press, and its more important articles are often released to the daily press as well.

Two or three illustrations of the way in which the material thus brought together by the Department of Research is used may help to make clear the significance of this program of cooperation in influencing public opinion along certain lines. After the facts with regard to the continuance of the twelve-hour day in industry, especially in the manufacture of steel, had been carefully secured, a public statement was issued, setting forth the moral issues in such a clear light that it was published in almost every important newspaper in the country. The effect of this step was increased manifold by securing the joint action of the National Catholic Welfare Conference and the Central Conference of American Rabbis. Within a few weeks thereafter, the greatest steel organization in the world announced that, in response to the demand of public opinion, it was taking steps toward the abolition of the twelve-hour day.

A second illustration has to do with the problem of race relations in the United States, with especial reference to the lynching evil. During the past three years, the churches, through the Federal Council, have been carrying on a special effort against lynching. From 1885

until 1922, there had been an average of over one hundred lynchings per year in the United States. During the last two years, this number has fallen markedly, until in 1924 there were only sixteen lynchings. Into the producing of this result many other factors than the interest of the churches entered, but it is generally agreed that the contribution made by the churches was a significant one.

A third illustration concerns the efforts of the churches for the entrance of the United States into the World Court. As the culmination of a steady program of popular education on this subject, the Federal Council of the Churches presented its point of view in an extended hearing before the Foreign Relations Committee of the United States Senate, at which the official resolutions of the various denominations in the country were presented at the same time by their representatives.

In this way, and by similar conferences with the Department of State, the concern of the churches was expressed in a way which made it clear that the issue was one in which not simply small Christian groups, but practically the entire Christian forces of the country were involved.

What has been done is only a slight beginning in what needs to be done, but is sufficient to indicate possibilities of great Christian achievement when the churches definitely set themselves to work together in discovering the facts with regard to our social life and in holding them up to the light of Christian teaching.

The fact is that the greatest weakness of the Church with respect to the education of public opinion lies in its division into denominations and sects, each with a separate mind of its own. It is impossible for non-cooperating, even disagreeing churches to command the attention and respect of the public press, the theatres and motion picture shows, the chambers of commerce, and the various organizations of business men and workmen, to say nothing of the legislative and administrative officers of the State. If the Christian ideal of life is to be understood in these bewildering days, and is to be presented effectively and convincingly to the public, the churches must get together. They must think together that they may reach a common mind; and they must act together to express their common conviction. When this takes place, there need be no fear that the public press will refuse to cooperate with Christian forces, or that public places of amusement will fail to take account of the new temper of the public mind. For instance several daily papers in the United States have always insisted on telling the truth about plays that were being given at the cost of very lucrative advertising. Several theatres in New York for a year or so refused admittance to the dramatic editor of "Life", our leading humorous paper, because he insisted on telling the truth. At this writing there is a movement in New York City for banishing the salacious plays from the theatre and a jury selected from a panel of 300 citizens is being set up to censor any suspected play that may be on the stage. Without exception the daily papers have stood squarely behind this movement for a clean theatre. These

instances could be multiplied and they all point to the fact that the public press is willing to cooperate with the Christian forces whenever those forces bring any real united action against questionable amusements of any sort. The churches of America have made a good beginning at such cooperation, chiefly through the work of the Federal Council of the Churches of Christ in America; but they have a long way yet to go.

VII. The Church and International Education

"We are members one of another"—nations as well as individuals. Even the selfish can no longer doubt that. The past decade has revealed with arresting clearness the fact of the increasing interdependence of the human race under the conditions of modern communication and transportation, commerce and industry.

There stands revealed, too, the fact that the common enemy of all mankind is war. More terrible than the demons and principalities of darkness that our ancestors strove against, harder to conquer than the forces of nature itself, which have so largely yielded to man's understanding and control, now appears the devil that dwells within man himself, our human readiness to strike and to hate. For war, as the world is now equipped to conduct war, means the suicide of civilization.

War, it has well been said, is a state of mind. It results from habits of thinking and feeling, from attitudes of expectation and preparedness, when something happens to fire the resentment of a people. The way to prevent war, therefore, is to change these habits and attitudes. One of the surest ways to accomplish these results is by process of education and the Church has not only the opportunity but the obligation resting upon it to direct intelligently and effectively these processes.

The American School Peace League was organized in 1908 with the avowed purpose "to promote through the schools and the educational public of America the interests of international justice and fraternity." To emphasize more positively the constructive responsibilities of citizenship in view of the changed world situation, the name of this organization was changed in 1919 to the American School Citizenship League. Its aim was stated as three-fold: "To define the meaning of American citizenship; to stimulate the teaching of American citizenship in the schools of the United States; to cooperate with educational agencies in foreign countries for the promotion of international understanding through the simultaneous training of the coming generations of all nations to recognize the efficiency of peaceful agreements in regulating the constantly increasing relations among the States in the world."

In the furtherance of these aims the League has published a comprehensive, graded "Course in Citizenship and Patriotism", which emphasizes the constructive ideals of goodwill and cooperation. It undertakes to develop the spirit of these ideals from the first year of school life

through the widening relationships of the child, acting as a member of the home, school, town or city, state, nation, and finally as a member of the world family. The Secretary of the League reports that each year has registered a larger use of this book in the American public schools, and that the book has been sent to many organizations and individuals in Europe, Asia and South America in response to appeals for information on the teaching of citizenship and international relations.

The League has also published "An American Citizenship Course in United States History", which consists of a series of five books prepared for the elementary schools. The aim of this course, as stated by the Secretary of the League, is "to teach the social, economic, and political development of the nation, and to show the relations of these three lines of activities to similar lines of activities in other countries of the world. The Course leads pupils to make correct measurements of human values; to see that the problems of developing the resources of the United States, of extending industries, of developing education, and of working out the unique experiment of a federated nation have been solved by the representatives of different nations imbued with the American spirit of liberty and justice; to understand that the life of the Union has been intertwined with world movements, and that in the future our country is destined to play a larger part than before in the councils of world affairs; and to realize that the economic and moral welfare of our country is consistent with the welfare of humanity, and that this demands uninterrupted cooperation among the nations, and the reign of reason and justice founded upon international good-will."

The League has in view also the preparation of a course in geography which will recognize that the great aim in teaching geography should be to make peoples more intelligent about each other, and that through geography the social conditions and the national ideals of peoples should be taught. It has promoted the annual observance of Peace Day, now called International Goodwill Day, in the public schools. This day, which commemorates the opening of the first Hague Peace Conference, was appointed by the United States Commissioner of Education in 1906, as a day on which the children of America should, through suitable celebrations, be made conscious of their place in the international fellowship of the peoples of the world. The League has offered annual prizes for the best essays by members of the senior classes of the high schools and normal schools of the United States, upon subjects concerned with citizenship and international relations; and these contests have been thrown open, in recent years, to the students of all countries. It has undertaken to further mutual understanding by encouraging a system of correspondence whereby the school children of America write letters to children of their own age in other countries and receive letters from them.

The public schools of America are still far, however, from accomplishing all that they can and should accomplish toward the development of international goodwill. Admirable as is the work of the

American School Citizenship League, such an organization inevitably appears to children as a sort of extra-curriculum interest. More than this, there is needed a more effective motivation of the curriculum as a whole in the interest of world-brotherhood, and a reshaping of curriculum materials and methods with a view to the promotion of a truer understanding of the facts of history and a better appreciation of the kinship of the peoples and races.

Recent studies of the textbooks used in our schools show that many of these yet reflect those habits of thought and feeling which, in all generations, have fostered the disposition to resort to war. Textbooks of history generally devote too large a proportion of their space to politics, diplomacy and wars, even to the details of battles and campaigns, and too little to the constructive victories of peace. The result is that war is idealized, and that children get the impression that the years during which the nation was at peace were years of relative inactivity and stagnation. Some of these books tend to identify patriotism with mere national pride or with jingoism; and they slight, misconstrue or even treat unfairly the history of other nations. Textbooks in geography, again, dwell too exclusively upon physical conditions, political boundaries and commercial products, to the neglect of the life of the people who inhabit the lands; or if this is described, throw into too bold relief those differences in social custom which make people of another heritage than our own seem odd and queer.

There is danger, also, of propaganda in the schools. Every organization devoted to a cause is eager, naturally, to use the schools to further its purposes; and school boards and administrative officers must continually refuse to countenance some new propagandistic scheme. Militaristic organizations, however, so readily don the cloak of patriotism that it is often hard to draw the line between those elements of their program which deserve the recognition and cooperation of all patriotic citizens, and those elements which are unworthy because they tend to perpetuate the reign of force. Racial groups, moreover, and groups bound by sentiment to other nations, may seek recognition for the points of view which they represent, and thereby do injustice to other groups and interests. One such group has recently issued a document, demanding the discontinuance of the use in the public schools of certain textbooks in history, on the ground of their alleged distortion of facts in the interest of Anglo-American friendship.

Yet unquestionably the total trend of public education in America is toward increasing and more vital provision for the development, through the curriculum and life of the schools, of that type of citizenship which seeks to understand other peoples, to manifest good will toward them, and to cooperate with them where this is practicable. The best evidence is to be found in the attitude of the teachers. The National Education Association was deeply interested in the International Conference on Education, which was called, at the invitation of

the Government of the Netherlands, to meet at The Hague in September, 1914. When the outbreak of the World War prevented the meeting of this Conference, the Association voted that its annual meeting in 1915 should partake of the nature of an International Congress on Education. Invitations were duly transmitted to all governments having representatives accredited to the United States, and to the educational associations of these countries; and delegates were present from thirty nations. Again, in the summer of 1923, a World Conference on Education was held at San Francisco, attended by representatives from over fifty nations, most of whom were delegates from teachers' organizations. The purpose of the Conference, as stated in the call, was: "To afford opportunity for educators of the various nations to agree upon principles and plans for the promotion of good will and mutual understanding, which are universal in their application and which can be adopted as a definite program to be carried out in the schools throughout the world." This Conference resulted in the organization of a World Federation of National Education Associations. Its concluding resolution was: "Be it finally resolved: that the economic, social and intellectual welfare of humanity demands uninterrupted cooperation among the nations of the earth, and the reign of reason and justice founded upon international good-will; that such teaching will show the high significance of those things which enter into a true conception of civilization; and that the acceptance and promulgation of these ideals will form a sound foundation for the promotion of higher spiritual values in the schools of the world."

The development of world-friendship appears to be so natural and intrinsic a function of the church and the church school as to call for no discussion. The churches of Christ transcend and cut across national boundaries. They are the bearers of the evangel of peace on earth and good will among men. They are at liberty to accept without reservation Christ's principle of love. No organization of recent years, it would seem, is more natural or should be more effective, than the World Alliance for International Friendship through the Churches.

Yet, even in their own life, the churches have not realized the world-friendship toward which the spirit of the Master moves them. They have conceived their relations to the people of other nations in terms of foreign missions almost exclusively; and have too often conceived missions in terms analogous to conquest or colonization rather than in terms of Christian brotherhood. They have given men and money to convey the message of the Gospel to the inhabitants of other lands; and have sometimes failed to give, with men and money, the friendship of heart and will. So strange things come to pass, such as the holding in tutelage, on mission fields, of native churches which aspire to control their own affairs; the sending of rum and missionaries on the same ship to the same people; the insistence of nominally Christian governments upon their right to traffic in opium; the passing, without conference, of immigration laws which offer gratuitous insult

to a friendly nation. The churches are not directly responsible for many such things; but if they had better fulfilled their function as ambassadors of the gospel of world-brotherhood, perhaps business organizations and governments would better understand the application of Christian principles to our common life.

The development of the newer type of church school, described in an earlier section of this report, makes possible a richer and more effective program for the education of children in world-friendship. Under the older type of Sunday school organizations, little was done except to organize children into missionary societies or bands, whose activities lay quite outside of the regular series of lessons and were generally confined to the raising and giving of money to foreign missionary enterprises. Such a program conveyed little or no instruction, and even its activities were of little educational value. The present movement to organize church schools whose curriculum is pupil-centered, inclusive and founded upon activity, throughout the week days as well as on Sunday, makes it possible to afford to the experiences and enterprises of world-friendship and world-service their normal and proper place in the Christian education of children. The same materials and methods, in this field, are open to the church school as are open to the public school. While the public school has the advantage of possessing a much larger share of the child's time, the church school has the advantage of access to the full range of Christian facts and appeal to definitely Christian motives.

It is interesting to note that several denominations have introduced courses on international good will into their regular Sunday-School Quarterlies. In addition to this, special courses in international good will have been prepared by the Commission on International Justice and Good-will of the Federal Council of Churches, which have been widely use as *extra*-studies in Bible Classes and in Men's and Women's Study Groups. The various Foreign Missionary Boards have prepared courses in international good will which have been widely used by the local groups of the Missionary Societies. Fifteen years ago Dr. Josiah Strong, prepared a series of 52 lessons, one for each week in the year, on international peace, in which the whole subject was carefully surveyed and questions for discussion inserted. This was circulated by The Church Peace Union and widely used in the churches. A book of study courses on international good will has just been written by two professors in Dartmouth College for the use of study groups. At this writing the Commission on International Relationships of the National Congregational Council is preparing a course of study for the Congregational churches during the Lenten season. There are many other instances where these courses are being prepared, but these will suffice for illustration.

If Christian education is to make its full contribution to the development of world-friendship and international good will, the churches of

Christ throughout the various nations of the world must work together. The public-school teachers of the nations, we have seen, have found it desirable to organize a World Federation of National Education Associations. There is room and need for a similar international agency in the field of Christian education. Just what its form and organization should be, is a problem which this Conference may well consider. The present World's Sunday School Association is too narrow in scope. The International Missionary Council comes nearer, perhaps, to furnishing an analogue.

There are also eight or ten missionary magazines of a very high standard which are making an invaluable contribution to international goodwill through their interpretation of the peoples of other lands. The most outstanding of these magazines are as follows:

The Missionary Review of the World, The Missionary Herald, The Spirit of Missions, Missions, The Voice of Missions, The Missionary Survey, The World Call, The Moslem World, Women's Work.

There is no clearer call to Christian unity than that which comes from the childhood and youth of the world. We must not abandon our children to schemes of education that ignore religion. Can we honestly, in the name of Christ, educate them to perpetuate the over-emphases upon differences that have marred the life of His Church and delayed the coming of His Kingdom?

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1925

METHODS OF COOPERATIVE AND FEDERATIVE EFFORTS BY THE CHRISTIAN COMMUNIONS

American Section

Report of Commission VI

to

THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK

HELD IN STOCKHOLM, SWEDEN

August 19-30, 1925

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II. The Church and Economic and Industrial Problems.

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IV. The Church and International Relations.

V. The Church and Education.

VI. Methods of Co-operative and Federative Efforts By the Christian Communions.

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GENERAL PREFACE

A few words should be written about the inception of The Universal Christian Conference on Life and Work. In the summer of 1919 the International Committee of the World Alliance for International Friendship Through the Churches met at The Hague. This was the first meeting of an international character held after the signing of the Armistice, if one excepts a small gathering of labor leaders. About sixty leaders of the Churches were present, representing nearly all the Protestant Communions and most of the countries of Europe. Ten or twelve delegates were present from America.

The meetings at The Hague developed so sweet and reasonable an atmosphere, at a time when great bitterness prevailed everywhere, and the delegates present expressed themselves so strongly as to the un-Christian character of war and the necessity of establishing a world order on a new and Christian basis, that several of the delegates felt strongly that the time had come for the Churches officially to get together and say what these Churchmen semi-officially were saying. As a result Archbishop Soederblom of Sweden, Dr. Charles S. Macfarland of America, the Dean of Canterbury, Dr. Henry A. Atkinson and others held an informal meeting to discuss the possibility of bringing the Churches of the world together for a Conference, where the Churches could utter their united conviction on international matters and all other matters with which society would have to deal in the reconstruction of civilization and the building of a new and better civilization on the ruins of the old, which lay all about them.

This preliminary meeting was not altogether spontaneous for on two separate occasions during the progress of the war, Archbishop Soederblom had communicated with the Churches of Europe and America regarding the possibility of such a conference and the Federal Council of Churches of Christ in America had suggested that a Conference of the Federated bodies of Churches in all the countries might meet together after the war. The unanimous opinion of the unofficial group at The Hague was that a committee should be appointed to bring the leaders of the Churches together with the aim of convincing them of the necessity of such a world gathering of the Churches ,and asking them to take the matter up with their respective denominations. This committee went from The Hague to Paris and brought together as many of the leaders of the Churches as possible upon such short notice. This meeting became greatly interested in the project and requested Dr. Frederick Lynch, Chairman of the Committee on Ecumenical Conference of the Federal Council of Churches of Christ in America to arrange for a preliminary meeting of the Churches the following summer.

Dr. Lynch proceeded from Paris to London and had several interviews with the Archbishop of Canterbury, Dr. F. B. Myers, Dr. Thomas Nightingale, Dr. J. H. Shakespeare and others. Meantime, Archbishop Soderbloom undertook to interest the Scandinavian Churches and Dr. Choisy

the Swiss Churches. Sufficient interest was aroused to warrant the calling of a preliminary Conference at Geneva in the summer of 1920.

As a result of the procedures recorded above, one hundred delegates assembled at Geneva in August of 1920. A three days session was held and the Conference gradually began to assume shape. Great interest was manifested and all present expressed themselves to the effect that the Church Universal had a great opportunity to exert a determining influence upon the new order that must follow the war. Furthermore the world was waiting for some great pronouncement from the Churches upon such questions as war and peace, the industrial order; such immediate problems as those having to do with intemperance and vice and upon all ethical and moral questions. It was felt that a positive and commanding utterance of the Churches in these trying years would do much to encourage a disheartened world and would make it much easier for those who were trying to reconstruct the world on a Christian basis to carry on this high task. There was much confusion in the world as to just where the Church did stand on these great problems disturbing the minds of men. The conviction was expressed that only as the rule of life laid down by the gospels became the law of nations could any hope for security and peace be found or the great sores of the world be healed.

Furthermore it was felt by all that whatever new international machinery might be set up or whatever new industrial order might arise, it was only as these were permeated by the spirit of Jesus Christ that they would fulfill the high hopes of their founders. It was also strongly felt that two great blessings might ensue from such a Conference. On the one hand all individual communions would profit by this period of common intercourse, especially those communions that had greatly suffered from the war. They would be made strong in the consciousness of the oneness of all Christ's disciples. On the other hand the coming together, if only for a month, of all the Churches of the world, to cooperate in the common task of redeeming the world order, and to make some great common pronouncement on the place of Christ in our civilization would be a great object lesson to the world.

At Geneva a large International Committee was set up which was divided into four groups, one for America, one for the British Empire, one for the European Protestant churches and the fourth representing the Orthodox Eastern Church. The International Committee appointed a smaller Executive Committee, which held three meetings in successive years, one at Peterborough, England, one at Zurich, Switzerland and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, and was very fully attended by delegates from all the communions and nations. At this meeting the programme for the Conference assumed final shape. It was voted that the program for Stockholm should include the following groups of subjects:

1. The Church's Obligation in view of God's purpose for the world.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

The reports which followed are in fulfillment of this vote taken at Helsingborg. In April, 1924, the full Committee met again at Birmingham, England, in connection with C. O. P. E. C. and reviewed the progress made upon the reports and dealt specifically with plans for the Stockholm meeting.

This is in brief the history of The Universal Christian Conference on Life and Work, and is the explanation of the reports which follow. These reports have been prepared with great care by the leaders of the Churches and by experts in the several questions discussed. They are submitted to the Conference in the hope that the Conference will receive them in the same spirit in which they have been written, i.e. in the endeavor to find the common consciousness of the Churches upon these subjects and to voice its united feeling.

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Executive Secretary of Commission on Councils of Churches, Federal Council of the Churches of Christ in America.

REV. CHARLES S. MACFARLAND, D.D.
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AINSLIE, REV. PETER, D.D.
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Corresponding Secretary of Women's Board of Domestic Missions, Reformed Church in America.

BARBOUR, PRESIDENT CLARENCE A., D.D.
President of Rochester Theological Seminary.

BULLA, REV. CHARLES D., D.D.
Representative of the General Sunday School Board in the Los Angeles District of the Methodist Episcopal Church, South.

CANNON, BISHOP JAMES, Jr., D.D.
Chairman of Commission on Temperance and Social Service of Methodist Episcopal Church, South.

CAVERT, REV. SAMUEL McCREA
General Secretary of Federal Council of the Churches in America.

CLARK, MISS ELIZABETH
Associate Executive of the Foreign-Born Department, Y.W.C.A. of the United States.

COLTON, E. T.
Associate General Secretary of International Committee of Young Men's Christian Associations.

EMHARDT, REV. WM. CHAUNCEY, PH.D.
Field Director, Foreign Born Americans, Protestant Episcopal Church.

EVANS, THOMAS S.
Secretary of International Association of Daily Vacation Bible Schools.

FRANKLIN, REV. JAMES H., D.D.
Foreign Secretary of American Baptist Foreign Mission Society.

GANDIER, PRINCIPAL ALFRED
Principal of Knox College in Toronto, Canada.

GATES, EDWARD P.
General Secretary of United Society of Christian Endeavor.

GOODRICH, REV. CHAUNCEY W., D.D.
American Representative of Central Bureau for Relief of the Evangelical Churches of Europe.

HARBAUGH, MRS. F. L.

HYDE, A. A.
President of Mentholatum Co.

INMAN, DR. SAMUEL G.
Executive Secretary of American Section of the Committee on Cooperation in Latin America.

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President of the United Lutheran Church in America.

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Secretary World's Sunday School Association.

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President of Davidson College.

MILLAR, DR. WILLIAM B.
General Secretary of the New York Federation of Churches.

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Chairman, Administrative Committee, Federal Council of the Churches of Christ in America.

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STONEHAM, MRS. ELBRIDGE
Y.W.C.A., Portland, Maine.

THOMAS, REV. ERNEST, D.D.
Field Secretary, Evangelism and Social Service, The Methodist Church in Canada.

THOMPSON, REV. CHARLES L., D.D.
Secretary of the Board of Home Missions of the Presbyterian Church.

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Secretary Foreign Missions Conference of North America.

VANCE, REV. JOSEPH A., D.D.
President National Board of Missions of Presbyterian Church, U.S.A.

WILDER, ROBERT P.
General Secretary of Student Volunteer Movement for Foreign Missions.

WRIGHT, REV. EDWIN R.
Executive Secretary of The Federated Churches in Cleveland.

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METHODS OF COOPERATIVE AND FEDERATIVE EFFORTS BY THE CHRISTIAN COMMUNIONS

Other reports presented to the Conference have considered various phases in the Church's responsibility in the world. Evangelism and missions, religious education, social service, the Christianizing of our international life—these and other tasks of the Church have been studied. But all these important questions force us back to a still deeper question, the answer to which conditions success in every field. It is the question of the nature and constitution of the Church itself. What kind of a Church must we have in order to deal most effectively with the great problems with which modern civilization confronts us? Can isolated denominations, functioning independently of each other, speak with a voice that will command the world's attention? Can they, without some carefully planned consolidation of their influence, successfully oppose the massed forces of skepticism, selfishness and evil? Can separated churches bear a clear enough testimony to their essential unity of conviction, purpose and spirit, to lead the world to Christ as the one Lord and Saviour?

That the Christian churches throughout the world already possess an underlying spiritual unity, derived from their loyalty to a common Lord, we are profoundly convinced. We do not so much need to create unity as to recognize the inner unity that is here. Our main problem is to find the way of *expressing in voice and action* the essential oneness that is already ours.

That substantial progress has already been made in America in developing the needed agencies for such united action we believe the following pages will show. This progress centers not around a plan of organic union, on the basis of complete agreement as to doctrine and polity, but around the cooperation of the evangelical denominations in programs of practical Christian service. Without interfering in any way with the authority or autonomy of the several denominations in matters of creed or organization, a process of federation for the more effective performance of common tasks has been at work that is both ministering to the spirit of unity and making the Church a more powerful force in the national life. What has been done is only a modest beginning, but it clearly demonstrates the practicability not only of larger cooperation among the Christian forces of our own land but also of a cooperation transcending all boundaries of nation and race.

The modern world has so clearly become a single neighborhood, with even the remotest sections brought near to each other, that Christian cooperation can no longer be thought of as a national problem alone. In a world that has become one through economic and social interdependence, the Christian Church must in some way be able to think and act as one. Moreover, the Church must always be, by virtue of its very nature, a supra-national body, the fellowship of all men everywhere who

are bound together by their faith in one God as their Father and by their loyalty to the same Divine Lord and Saviour. In the words of an unknown writer of the Second Century:

> "What the soul is in the body, that are Christians in the world. For the soul holds the body together and Christians hold the world together. This illustrious position has been assigned to them of God, which it were unlawful for them ever to forsake."

We shall give especial consideration, therefore, to the question as to how far the Church today is in a position to fulfill this fundamental Christian ideal.

The development of cooperation among the Christian churches we shall consider under the following six heads:

I. Achievements and Lessons in American Experience.
II. Achievements and Lessons in Cooperation in Other Lands.
III. Achievements in Cooperation of the Western and Eastern Churches.
IV. Achievements and Lessons in International Cooperation.
V. Principles which should Govern the Further Development of Cooperation.
VI. Advanced Steps Now Called For.

I. ACHIEVEMENTS AND LESSONS IN AMERICAN EXPERIENCE

1. In the Local Field

The cooperation of churches as churches in American communities has grown out of the earlier cooperation of church members as individuals. Individual Christians, recognizing some need of the community not supplied by the unrelated and sometimes rival churches, banded themselves together to meet this need. Among the foremost illustrations were the united efforts for deepening the evangelistic and spiritual life, under the far-reaching leadership of men like Dwight L. Moody, a generation ago. Many of our present-day organizations, like the Women's Christian Temperance Union, the Young Men's Christian Association, and various philanthropic and reform organizations which receive their inspiration and their resources from the churches, also had their genesis in the coming together of individuals from various churches in the interest of some common task.

The growth of the sense of responsibility for the whole community on the part of the churches, the recognition of the fact that many important tasks could only be met by combined efforts, the success and the fellowship resulting from occasional cooperation of the laymen and clergymen of different churches, gradually led to a definite conviction of the cardinal importance of developing systematic *cooperation among the churches themselves in their organized capacity.* Instead of continuing to do the work of the churches without official authority or support,

those who were interested in cooperation began to work out plans by which they could have the clear sanction, guidance and support of the churches. This has been accomplished in many a community, chiefly during the last fifteen years, by the formation of a cooperative body, usually called a "Council of Churches" or "Federation of Churches." Needless to say, the development of this cooperative movement has been beset with many obstacles, due to the indifference or misunderstanding or prejudice among church people, but it is now clear that the first experimental stage has been successfully passed.

The Council of Churches is a central body whose members are elected by the churches themselves. The local church is the unit of authority. Each church may elect the pastor and two or more lay delegates, the number depending on the size of the church. These delegates constitute the Assembly of the Council (or Federation) of Churches. In a few of the larger cities, the unit that elects the delegates is not the single congregation but the ecclesiastical body composed of the churches of each denomination in that area, as the presbytery or classis or association or district.

An executive committee elected by the Council directs the united work from month to month. In the large cities, central headquarters are established and an executive is employed, the budget being provided by appropriations from the constituent churches, supplemented by gifts of individuals. The headquarters is the clearing house for the Protestant churches of the city and, to a certain extent, for other community organizations with which cooperation is desired.

At present forty-five cities in the United States have employed executives for cooperative work. There are many other cities in which the Councils of Churches depend upon volunteer leadership entirely. The work of such Councils, of course, is confronted with greater difficulties. In a number of cities of less than 100,000 population the Y. M. C. A., through its employed leadership, has rendered valuable service to the Council of Churches.

Several cities have had more than ten years of successful cooperative experience in these Church Councils. The programs have now become large and varied, and have in most cases been worked out in close cooperation with the Federal Council of the Churches, as the national interdenominational organization, which helps to organize them and to promote their interests. The following brief statement indicates what experience has been proved to be the main cooperative tasks to be carried on by a Council of Churches in a community:

(a) An established center for the Protestant forces of the city is maintained, and a bureau of information on religious, social and civic affairs for use of pulpit, press, church and community workers.

(b) Evangelism, the recruiting of the membership of the churches, is made more effective through a plan of simultaneous efforts. Primary dependence is placed on the pastors and officers of the

churches through their year-round work, rather than upon spectacular speakers from the outside. There is enough simultaneity to stimulate all, to reach those that might not be reached otherwise, but not of a character to lessen the responsibility of each congregation.

(c) Religious education is promoted by teacher-training institutes for workers of all denominations, by Daily Vacation Bible Schools and by week-day religious education, the time for the latter being taken out of the public school schedule.

(d) A ministry to unfortunate victims of unsocial and unchristian conditions is carried on in hospitals, infirmaries, reform schools, prisons and other charitable and penal institutions, many of which would otherwise receive little or no attention.

(e) New churches are located and old churches relocated in accordance with a comity agreement, so that they are erected where they can be of most service to the city and where there will be less duplication of effort. The decision of the Council in all such matters is advisory only, but its recommendations are usually followed.

(f) The churches' influence on the social life of the community is multiplied manifold by their united action. Law violation is lessened by creating Christian public opinion and giving moral support to public officials in the fulfillment of their duty. Helpful influences are brought to bear on industrial life through conferences of employers and employees with ministers of all denominations on the application of Christian principles to industry. Race relations are made more brotherly by securing the cooperation of the Christian leadership of the various races. Interest is awakened in world peace by public meetings and by messages to the Government expressing the united convictions of the churches.

(g) Religious publicity is made more powerful because the Council of Churches speaks for all the churches in the interest of the whole community. A desire for religious news has been created so that many daily papers on their own initiative seek to render service to the churches.

Not only in the local community but also in the larger areas of several of the States that comprise the United States has interchurch cooperation been developed. The principles of organization and aims of the State Councils of Churches are similar to those of local federations above described. Their special significance may be summarized as follows:

1. The States are the foundation of the American system of federal government. To exert their full influence for Christian ideals in legislation and public life, the churches are finding that they must be able to act as a unit throughout the whole state.

2. The denominational conferences, synods, dioceses, etc., generally follow state boundaries. Councils consisting of their official delegates

possess an ecclesiastical significance and an influence which local congregations cannot give. This is especially helpful in comity adjustments to prevent and remove overlapping of churches.

3. The State Federation, including every church, rural as well as urban, isolated as well as grouped, can deal with the distinctive problems of the rural church. Local cooperation can be systematically promoted; and for the smaller communities, in which it is not possible to employ an executive, the State Federation office furnishes a clearing house of experience and expert advice.

Some of the policies which have resulted from the experience of ten years of working for cooperation in city and in state are as follows:

(a) Local autonomy prevails in the organization. The churches of each community determine the form of organization, the personnel, the financial policy and the program of work.

(b) The churches give to the Council authority to secure funds for the work and usually contribute to it, but the Council cannot assess the churches. All gifts are voluntary.

(c) The churches give to the Council authority to undertake work that is a matter of concern to all, but the Council has no authority over any church in the Council.

(d) The Council of Churches is not in reality another organization, but the coordination of the Christian forces of the city or state.

2. In the National Field

A. In the United States

In the national field, as in the local community, two types of cooperative organizations have developed. The older form, represented by such agencies as the Evangelical Alliance and the American Bible Society, seeks to unify Christian activity by bringing together persons who belong to various denominations, but who do not officially represent the denominations from which they come. Some sort of official approval however, from the church leaders, is commonly obtained. Such an organization may be called undenominational. The Young Men's and Young Women's Christian Associations are of this type in that they are free from ecclesiastical control, although the boards of management of both their national and their local organizations have a large lay constituency drawn from all evangelical denominations. Another significant illustration is the Student Volunteer Movement, which, while an independent organization, functions as a recruiting agency for all the Protestant foreign missionary boards in America.

The second or more strictly interdenominational type, is represented by the Federal Council of the Churches of Christ in America, which was created in 1908 by the denominations themselves after several years of discussion, and the governing bodies of which are appointed directly by the constituent denominations. The national assemblies, conferences or conventions of twenty-six denominations have each

taken official action, approving the Constitution of the Council. In addition, the United Lutheran Church is a "consultative member," and the Protestant Episcopal Church cooperates through its Department of Christian Social Service.

The preamble to the Constitution declares that the Council is formed in order "more fully to manifest the essential oneness of the Christian churches of America, in Jesus Christ as their divine Lord and Saviour." Its basis, accordingly, is distinctly evangelical and all the constituent denominations belong to the evangelical group.

The Council, to quote the Constitution again, "has no authority to draw up a common creed or form of government or of worship," all these rights continuing, as formerly, to be the responsibility of each denomination. The Council cannot limit the autonomy of any of the constituent bodies in any way. Its purpose is rather to carry on such activities as the denominations are ready to carry on through a co-operative agency. Its program and policies are determined by the quadrennial sessions of the Council as a whole, the annual meetings of the Executive Committee and the monthly meetings of the Administrative Committee, the members of all of which are officially named by the constituent denominations.

The purposes of the American Federal Council are clearly in line with the spirit and interests of the Universal Christian Conference on Life and Work. The Constitution of the Council defines its objects to be: "to express the fellowship and Catholic unity of the Christian Church" and "to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people so as to promote the application of the law of Christ in every relation of human life."

Other illustrations of a strictly interdenominational type of organization in the United States are the several Councils of Home and Foreign Missions and of Educational Boards, whose control is under committees created by the Boards of the various denominations, and which provide for conference, study and activity in their specialized fields. These "inter-board" agencies (as they may more accurately be called) include the following, the name in each case suggesting its sphere of interest: The Foreign Missions Conference of North America, the Home Missions Council, the Federation of Women's Boards of Foreign Missions, The Council of Women for Home Missions, the International Council of Religious Education, the Council of Church Boards of Education. These various agencies are related to the Federal Council of the Churches by being represented on its Administrative Committee, with a view to preventing friction or duplication of effort.

The chief purpose of the "inter-board" agencies is not to bring the denominations themselves into closer cooperation and fellowship, but to furnish needed central agencies for dealing with administrative problems of common concern. The Foreign Missions Conference of North America, the oldest of these organizations, may be taken as an illustra-

tion of their character and service. Beginning in 1893 as an unappointed body of officers of the mission boards of the United States and Canada, it became in 1901 officially representative of the boards. In 1907 it had developed to the point of creating a standing committee known as the Committee of Reference and Counsel. It has since carried on many extensive studies and investigations of great value to all the boards, functioned for the boards in necessary approaches to governments in matters affecting missionary work, provided for the discussion of the more important issues in missionary administration and stimulated the spirit of cooperation, both among the boards at home and the agencies on the foreign field.

The Home Missions Council, organized in 1907, has, through standing committees and an annual meeting, prompted co-operative thought, study and planning in most of the distinctive features of home mission work. It is—in affiliated action with the Council of Women for Home Missions—composed of the national administrators of sixty-three boards of twenty-one denominations. Deputations sent to confer with the executives of missionary work in Western States have initiated state-wide joint studies of neglected fields. As one result, the responsible regional administrators in seven Northwestern States have definitely organized for "every-community service." Areas are allocated. Duplication of effort is being eliminated. Concerted advance is the keynote.

The development of the interdenominational movement in the United States has taken place, in the main, during the last twenty years. It ought not to be forgotten, however, that as much as a century ago there was a period of interdenominational emphasis that later subsided. The "plan of union" between the Presbyterians and the Congregationalists in the occupation of new territory in the West was a conspicuous illustration. More recently the Interchurch World Movement, organized in 1918 for the purpose of attempting rapidly a large immediate task, disbanded in 1920, partly as a result of not being able to secure support for an undertaking of such ambitious proportions, partly as a result of not giving adequate attention to other fundamental considerations.

The Federal Council of the Churches and the interdenominational organizations of the missionary and educational agencies, which have had a slower, steadier and more constructive growth, have had their ups-and-downs and still have to contend with a great body of indifference, lack of proper support and even distrust, but there is general agreement that gratifying progress has been made. A survey of the work being done by the Federal Council today—in evangelism, Christian education, social service, temperance, working for better relations between the races and for international justice and goodwill, and in many other realms—indicates how wide a range of important activities is now being carried on cooperatively by the churches through the Council. The development of cooperation among the churches of local communities throughout the country, along lines indicated in the preceding section, has also been largely due to the work of the Federal Council.

In favor of independent, undenominational organization, one may record the following advantages:

(a) Larger freedom of action, permitting more extensive undertakings and quicker response to emergency needs.

(b) The development of an individual constituency of persons not interested in ecclesiastical organizations or procedure, but concerned deeply for the accomplishment of some specific task .

The interdenominational organization, under definite official control by the associated denominations, on the other hand, especially commends itself for the reason that it has a direct influence upon the spirit and attitude of the churches or church boards toward one another and toward their common tasks, bringing home to them their responsibility as churches for united action. The fact that the more recent cooperative organizations have been created on this basis seems to indicate a trend toward denominational direction, and the existence of a substantial background of interdenominational opinion and interest. The evidence of such a tendency is seen further in the increasing desire of independent agencies to secure denominational approval and consent, and otherwise to establish contacts with the church bodies.

The problem of securing effective moral and financial support is one that perplexes most of these cooperative endeavors, due partly to a failure on the part of the churches to appreciate their responsibility for what too many are still pleased to call "outside causes," and partly to the recent aggressive forward movements of the denominations which have pretty fully exhausted present available resources.

Undenominational agencies naturally depend chiefly on individual gifts, though some of them seek denominational support on the basis of the service they render to the churches. Interdenominational agencies are generally supported in whole or in large part by denominational contributions, and they consider this the ideal way. It is found that increase in denominational support is commonly accompanied by an increasing sense of responsibility for control and direction.

Differences of opinion naturally develop as to the extent to which cooperation should be carried. There are those who would make cooperative work largely consultative and suggestive, leaving to the denominational bodies well-nigh exclusive responsibility for actual missionary, educational, or other work. A growing body of opinion, however, regards the field of cooperation as practically unlimited, and would favor the acceptance by cooperative bodies, as rapidly as practicable, of all tasks which can be more effectively accomplished through cooperative endeavor. The answer to this question must no doubt be left to the processes of life and more extended experimentation.

Other problems that have developed in the cooperative movement may be summed up briefly as follows:

Cleavages of theological opinion and personal temperament.

The question of a more equitable place for women in the management of agencies in which they are equally involved.

Tendency of cooperative bodies to advance more rapidly than the constituent units will follow.

Centering of control in too small a group.

Indifference of constituent bodies.

Over against all these problems, difficulties and weaknesses, American experience in the Federal Council of the Churches and the inter-board agencies, has demonstrated the practicability of cooperation, has succeeded measurably in discovering the principles of effective cooperation, and is finding a growing public opinion in the churches in its favor.

B. In Canada

Cooperation in church work in Canada has taken two general forms. The first is seen in the program of Social Service. In the management and support of Rescue Homes for delinquent or wayward girls and women there has been joint action by two or more churches. Practically all the work of the Presbyterian and Methodist Churches in this field is so organized. Evangelistic work also has been promoted by united action between the boards of the two denominations. In anti-alcoholic education and propaganda, in which the field of cooperation is wider, each church board has its own staff, which however, is more or less at the disposal of the joint board in special campaigns.

Twenty years ago the churches formed what is known as the Social Service Council of Canada, which is a federal board composed of units from the national boards of each denomination and financed by grants from the denominational units. This Council focusses the effort and organizes the influence of all the churches in cases where approach to the legislature of the Dominion or of the Provinces may be desirable and the whole program has worked out very satisfactorily, the only difficulty being the tendency to develop a more expensive program than the denominational units are ready to carry.

The plan of cooperation now in force among the several theological colleges in Montreal, in accordance with which most of the instruction is given in common, and the School of Missions in Toronto, maintained jointly by the missionary forces, are other striking illustrations of a growing interdenominational spirit and practice.

In the field of religious education there is a definitely federal scheme, The old Provincial Sunday School Associations have nearly all vanished. Instead there is the Provincial Religious Education Council which really unites the various denominational boards of religious education in cooperative effort, the Council being financed by grants from the denominational boards. The Council is moving in the direction of doing less independent work and becoming increasingly the office through which joint efforts are put forth by the boards themselves.

In the program of home missions, an arrangement has been worked out by the Congregational, Methodist, and Presbyterian Churches, by which in sparsely settled communities where self-supporting churches are impossible, if carried on competitively, there will be only one church in a community. For more than twenty years this cooperation in the

effort to provide each community with religious ordinances and an evangelical ministry has been developing. The union of these three denominations into one Church has been finally ratified by each of them and by the Federal Parliament of Canada, and before the Universal Christian Conference on Life and Work is held, the United Church of Canada will have become a fact. The Act of Incorporation makes provision that congregations not desiring to enter the Union may, by a majority vote of their members, decline to do so, retaining their congregational property and receiving through a commission an equitable share of the denominational property. There is a small minority in one of these communions strongly opposed to the Union and it seems likely that they will take advantage of the above provision and, for a time at least, continue an independent existence.

In many communities local union has definitely anticipated the union of the churches. Instead of an arrangement providing for a single denominational church, either Presbyterian or Methodist or Congregational, in the community, a congregation has been organized under the proposed constitution of the United Church of Canada. The extent to which this type of cooperation and local union had been carried may be estimated from the fact that before the United Church of Canada came into being on June 10th, 1925, at least 3700 congregations had entered upon the new order.

The experience of Canada, as of the United States, shows interdenominational cooperation to be both imperative and practicable; and while it is too soon to estimate the results of the great experiment Canada is making in the union of three great churches having diverse historical origin, it is certain the looking forward to this union has made possible a much larger measure of local cooperation, and it is generally agreed that from this forward step there will be no turning back.

II. ACHIEVEMENTS AND LESSONS IN COOPERATION IN OTHER LANDS

A. The Orient

In no phase of the Church's work have there been greater incentives to cooperation than in foreign missions. In proportion as the Church has come to appreciate its missionary task, it has become conscious of an underlying unity. The divisions of western Christianity are largely meaningless to Christians of the East. When one finds oneself not among Methodists, Baptists, Presbyterians and Lutherans, but among Buddhists, Mohammedans or Animists the difference between Christian denominations seems slight. In the light of Christianity as a whole, set over against the non-Christian faiths, the essential oneness of the various Christian bodies is more clear. It is, therefore, no occasion for surprise that there has been a strong development of cooperation in most of the foreign fields.

In higher educational work it has become the policy of most of the leading missionary societies to develop union institutions. In China alone, for example, there are more than a score of educational enterprises under interdenominational control, including the five union universities in Peking, Nanking, Tsinan-fu, Chengtu and Foochow. The Christian colleges for women, such as those in Lucknow, Nanking, Peking, Madras and Tokyo, are other notable illustrations. Even in theological education, interdenominational management has been found practicable, as is witnessed to by such seminaries and training-schools as those at Bangalore, Seoul, Manila, Nanking, Canton and others.

In medical work many instances of union efforts can also be given. The Severance Medical College and Hospital in Seoul is the center fot practically all the missions in Southern Korea. The medical school for women at Vellore, South India, is jointly supported and controlled by no fewer than twelve British and American societies. In literary work the Christian Literature Societies of Japan and China and the Bible Societies, not official bodies directly representing the Churches but functioning acceptably for all of them, are other significant examples of the possibilities of cooperation in all fields.

Division of territory is an expedient which has been not infrequently adopted to prevent needless competition in missionary developments. In the Philippines, distinct fields have been assigned to several denominations. In parts of China, India, Korea, Madagascar and other countries similar plans, in varying degrees, have been put into operation.

In several countries, comprehensive agencies for furthering missionary cooperation, conferences and comity throughout the nation have come into being. Especially has this been so since the epoch-making World Missionary Conference at Edinburgh in 1910. In India, a National Missionary Council and Provincial Councils were established. In Japan there arose two important cooperative bodies, the Conference of Federated Missions and the Federation of Japanese Churches, comprising four-fifths of the Protestant Christians of Japan. These two are now superseded by the National Christian Council of Japan. In China the Continuation Committee, composed of individuals from the various missions, has now given place to the National Christian Council of China, as the outcome of ten years of experience culminating in the Shanghai Conference of 1922, and represents both the indigenous churches and the missions of nearly all Protestant denominations in a most significant program of common work.

In certain parts of the foreign field, the movement toward cooperation and unity has gone as far as actual organic union of the indigenous churches. In Japan, all branches of Methodism constitute a single Church. So also do the Japanese Christians of six Presbyterian and Reformed communions. The Canadian, English and American branches of the Anglican Church co-operate in China and Japan; the Canadian and English branches cooperate in India. In India the Lutherans are united. These cases illustrate only the union of separated branches

of the same general denominational family, but there are a few illustrations that cover wider ground. In South Fukien, for example, Chinese Christians from Congregational, Presbyterian and Reformed Missions, now constitute a single Church. The South India, United Church formed in 1908, includes the missionaries and Indian Christians of the American and the British Congregationalists, the Reformed Church of America and the United Free Church (Presbyterian) of Scotland.

B. In Latin American Countries.

Cooperative efforts in missions in Latin America are not of long standing. In 1913 a small committee was formed by the Foreign Missions Conference of North America to consider certain phases of the question. This grew into the Committee on Cooperation in Latin America. That Committee immediately began the preparation for the Panama Congress, at which there were representatives from more than fifty different organizations interested in the spiritual life of Latin America. Seven regional conferences were held in the important centers of Latin America immediately following the Congress and aided in outlining a comprehensive program for the whole field. Combined Christian forces found in these twenty nations a people united by a similar language, history, government, social structure and ideals, making possible a joint program for this continent and a half.

The Committee on Cooperation in Latin America acts as a clearing house for thirty different mission boards having work in Latin America. The Committee has always been officially representative of the mission boards themselves. Its functions are "consultative and advisory, not legislative and mandatory."

The Committee brings the mission boards around a common council table to discuss all their problems in Latin American work. It keeps a constant circle of helpful contacts and goodwill going through the mission boards. It pushes cooperative enterprises which would otherwise languish. It maintains helpful and broadening contacts with missionaries on the field. It makes for economy by doing for all of the boards work which individual boards would otherwise have to undertake. It represents the Evangelical Churches in many Pan-American movements which might otherwise overlook the importance of the Christian forces. It gives out a large amount of information to the press, schools, business concerns, and individuals concerning Latin America, keeping missionary work in these countries in the public mind. It arranges addresses and conducts classes on Latin American topics in churches, conferences, conventions and educational institutions. It is developing an ever widening acquaintance with the intellectual leaders in Latin America and undertakes to interpret to them the spirit and purpose of American Christianity.

There is now a general understanding between the various denominations concerning responsibility for certain assigned territories. The allocation of fields in Mexico is a notable example. There are regional Committees on Cooperation in each country. As in the Orient, so also

in Latin America, there are a large number of union presses and book stores, union theological seminaries and other union enterprises. In Santo Domingo a unique experiment in the whole missionary program has been begun. Instead of being satisfied with territorial allocations or certain union institutions, the boards interested in this field have formed a central agency by which the entire Christian enterprise on the island is to be developed and directed.

The principles of frank conference on all questions of general interest, of increasing cooperation in concrete programs and of official denominational representation in all cooperative enterprises, may be regarded as definitely established on the mission fields of both Asia and Latin America.

III. ACHIEVEMENTS IN COOPERATION OF THE WESTERN AND EASTERN CHURCHES

A matter requiring special attention is the development of closer relations between our Western Churches and the Eastern Churches.

The Anglican Church and the Episcopal Church in the United States have been in touch for many years with individual leaders in the Eastern Churches. The Anglican and Eastern Association has taken as its special work the development of union between the Episcopal Churches of the West and the Eastern Churches. Only in recent years, however, have direct contacts been made between the general group of Western Churches and Eastern Churches.

In recognition of the new opportunities for mutual helpfulness, the Patriarchate of Constinople has appointed a Special Committee on Relations with Other Churches. It is the expressed purpose of this Committee to maintain regular correspondence with our Western Churches on questions interesting our common Christendom. The Eastern Churches through their regular representatives stationed in America to watch over their communicants, and through special representatives and correspondents have given expression to the great unity in our underlying faith.

The work of the Young Men's Christian Association of North America has been a very important factor in this development of more cordial relations. In 1890 it established the Mayak (Lighthouse) in Petrograd. The membership was almost entirely Orthodox and Orthodox priests served freely. During the World War the Association ministered so acceptably to the Russian prisoners that when Patriarch Tikhon in 1918 was asked about the classes for Christian training in these camps, his answer was, "the more the better." Throughout Greece, the Balkans and the Near East the major portion of the membership, the staff and the moral and spritual support of the Associations is Orthodox and with rare exceptions they are actively encouraged by the highest Church authorities.

The Young Women's Christian Association in the last few years has opened centers in Constantinople, Bucharest, Riga and Revel. In all of these centers there is cooperation on the part of the Orthodox leaders.

The World's Student Christian Federation, of which the Student Y. M. C. A. and Y. W. C. A. are integral parts, has lately developed its organizations and service in the lands of the Eastern Churches, with full fellowship and cooperation betwen Eastern and Western Christians, without essential modification of its program of conferences, Bible study and evangelism.

There have also been friendly contacts of an important character developing through the various Foreign Mission Boards operating in the Near East, Near East Relief and the World Alliance for International Friendship Through the Churches.

The World Alliance brought together the representatives of the Eastern Churches in Switzerland in 1920. This was the first time that such a delegation had met in conference with the members of the Western Churches. Another conference of leaders of all the Eastern Churches was held at Sinaia, Roumania, in 1924. The Patriarch of Constantinople and the heads of the Churches in the various Eastern countries, serving as permanent officers of the World Alliance give a constant contact between the Eastern and Western Churches. Too much cannot be said of the work of the late Robert H. Gardiner in bringing about a closer relationship between the Eastern and Western Churches. He was a pioneer in the conception that there could be a closer union between these groups and gave his life to its fulfillment.

The Federal Council of the Churches of Christ in America has recently appointed a standing Committee on Relations with the Eastern Churches and at the last annual meeting of its Executive Committee representatives of the Eastern Churches had an important place on the program. A representative was sent by the Federal Council in the winter of 1921-22 into Russia to carry gifts that had been made by the American churches to the destitute clergy in Russia. Special efforts have also been made by the Federal Council to assist the Christian minorities in the Near East. The effort of the independent Committee on the Preservation of the Sacred Places in the Holy Land to help the Jerusalem Patriarchate is another concrete exhibition of brotherly sympathy.

As a result of these various influences making for closer fellowship between the East and the West there is being visualized more clearly the ideal of a united front not only for the Churches of the West but also for the Churches of Christendom, so far as they are willing to join in some kind of association or international council.

IV. ACHIEVEMENTS AND LESSONS IN INTERNATIONAL COOPERATION

The experience in cooperation as thus far described has been, in the main, the experience of the churches within the boundaries of a single nation. The rise of the foreign missionary movement has led the churches of the West into a world-wide ministry of helpfulness to other lands, but we have still to consider the development of any organized cooperation transcending national lines (except for a very limited cooperation between the United States and Canada). In entering upon this wider field, needless to say we encounter incalculably more difficult problems. The vastly greater extent of territory, the far wider range of divergences of view and practice, and, even more, the existence of strong nationalistic feelings and misunderstandings bring us face to face with an issue of tremendous proportions.

But the dimensions of the problem, when it is one of such paramount importance to the whole church, should be only a challenge to commensurate faith. And, happily, we are not without convincing evidence, even in this world field, of the practicability of cooperation. Indeed, the experience in international as well as interdenominational cooperation among the Churches is far greater than is usually recognized. A recent American volume entitled "International Christian Movements" lists and describes over thirty organizations of a denominational, interdenominational, or voluntary character, all of which are, in varying degrees, manifestations of the spirit of international unity among the evangelical churches, for the most part expressing the ideal of united service which is the subject of the Universal Christian Conference on Life and Work. The Christian movement, it is not too much to say, is steadily becoming international as well as interdenominational.

The undenominational organizations, the Young Men's and Young Women's Christian Associations, have long had far-reaching world relationships, too well known to require comment. The World's Student Christian Federation for more than twenty-five years has been bringing students from all parts of the earth into closer fellowship and service. The Sunday School Movement and the Christian Endeavor Society have world organizations.

1. International Associations of the Denominations

The denominations themselves have been assuming a more œcumenical character, not only as a result of the missionary enterprise, which has extended their interest to all parts of the globe, but also as an outcome of the international gatherings of the members of the denominations from many lands at stated intervals during the last fifty years. As far back as 1867 the first Conference of Anglican Bishops throughout the world was held at Lambeth. The World Alliance of Reformed Churches Holding the Presbyterian System dates from 1875. Œcumenical Methodist Conference, from 1881. The International Congre-

gational Council (1891), the Baptist World Alliance (1905), and the Lutheran World Convention (1923) are more recent instances of the same general movement, which is giving an international outlook and ministering to international fellowship in each of the large denominations.

2. International Missionary Council

It is in the foreign missionary movement, as would naturally be expected, that the churches have first come to an official organization that is both interdenominational and international in character. The very nature of the missionary enterprise has been a prophecy of such a world-wide agency as the International Missionary Council, created in 1920. The way for the Council was prepared by the Continuation Committee of the World Missionary Conference at Edinburgh in 1910. When the war made impossible the full fellowship represented by the Continuation Committee, an "emergency committee" undertook such international functions as were possible. In June, 1920, following many consultations of missionary leaders of different countries, there was held at Crans, Switzerland, a conference of delegates representing the various active national missionary organizations, at which the International Missionary Council was projected on a truly representative international basis. The Council is a delegated body, elected by the national missionary organizations of North America, Great Britain, Australia, New Zealand, South Africa, Germany, France, Netherlands, Sweden, Switzerland, Norway, Denmark, Finland, Belgium, and the various mission fields.

The first regular meeting of the Council, as thus projected, was held at Lake Mohonk, N. Y., in October, 1921, eleven national organizations being represented. This Council formulated a constitution, which was referred to the constituent national organizations for approval, adopted a budget for the following biennium and elected officers. It assumed full responsibility for the publication of the *International Missionary Review*, established permanent headquarters at London and adopted the following four-fold statement of its purposes:

1. To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all missionary societies and missions.

2. To help to co-ordinate the activities of the national missionary organizations of the different countries and of the societies they represent, and to bring united action where necessary in missionary matters.

3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.

4. To help to unite the Christian forces of the world in seeking justice in international and interracial relations.

The last meeting of the Council, at Oxford, England, in July, 1923, marked significant progress in furthering these objectives.

The action of the Council is advisory only, for its organization is based on the principle "that the only bodies entitled to determine missionary policy are the missionary societies and boards or the churches which they represent, and the churches in the mission field." The Council is, however, constantly engaged in special studies and phases of work which are of the utmost value to all the participating societies.

3. International Relations of Federations

A new international relationship among the churches as a whole has lately been springing up through the development of national Federal Councils, or other federated bodies, and their fraternal relationships with each other. There are now such bodies in Great Britain, Switzerland, France, Germany, Belgium, Spain, Czecho-Slovakia, Australia, Japan, China and America, with all of which the Federal Council in America has established relationships. In some other countries the cooperative movement among the churches exists in the simpler form of joint committees.

The interests of these national councils or federations have become so clearly mutual that the Federal Council of the Churches of Christ in America has appointed a secretary, resident in Europe, whose entire time and service have been placed at the disposal of the European bodies, mainly in the interest of relief for needy nations and churches. The Central Bureau for Relief of the Evangelical Churches in Europe, through which these relationships are carried on, is, we believe, the first concerted approach toward a cooperative agency of official church bodies of Europe. While organized for a particular purpose, it has at the same time a stimulating influence on other cooperative and federative movements in Europe. It might perhaps even prove to be a stage on the way to a Federal Council of European Churches.

Matters of world concern, such as are undertaken by the League of Nations and its humanitarian commissions are frequently the subjects of conference, correspondence or cable messages between the federated church bodies of several countries. A striking example has been the frequent contacts between the Federation of Japanese Churches and the American Federal Council in the effort to develop friendship and understanding between the two nations. The departments of social service and inner mission work in several national federations have also found large common elements in their problems.

4. International Relations Through the World Alliance for International Friendship

The World Alliance for International Friendship Through the Churches, with Councils in twenty-eight countries, has become an indispensable and effective agent of Christian cooperation across national

lines in the great common task of securing world peace. Its service in ministering to international understanding and goodwill has been inestimable. In most of the countries of Europe the councils of the World Alliance are appointed by the authority of the churches, so that they are in a position to represent the churches officially in matters pertaining to world peace and friendship.

5. The Universal Christian Conference on Life and Work

The Universal Christian Conference on Life and Work is itself a significant expression of the international cooperative movement as a whole and will doubtless be expected to consider its further development in the way of organization.

V. PRINCIPLES WHICH SHOULD GOVERN THE FURTHER DEVELOPMENT OF COOPERATION

From the past experience of the churches in cooperation certain principles emerge which have been found essential and which should clearly guide us in further developments. The more important of these principles may be briefly summarized as follows:

1. The cooperation needed must be positive. It must grow out of definite convictions held in common and a definite purpose and a unity of spirit shared. Since the revelation which God has made of himself in Jesus Christ is the central truth of Christianity, any cooperative movement that is to express adequately the life of the churches must rest upon a common conviction concerning Him as Lord and Saviour, grow out of real experience of life with Him and express itself in unselfish service in His name.

2. Unity must be understood to be very different from uniformity. A sign of life in a tree is that it divides continually into branches and twigs. The principle is that there is one trunk and many branches, for "as we have many members in one body and all members have not the same office, so we being many are one body in Christ, and everyone members one of another." Our Lord's word, "I am the vine, ye are the branches," indicates that diversity in unity is necessary for flowers and fruit. There was a time when the church sought to coerce all its members into using the same forms and the same language for purposes of worship, but when new life came in through the Reformation diversity began to manifest itsef, within a common unity in essentials.

3. Interdenominational cooperation must rest on an inclusive rather than an exclusive basis. It must recognize and make room for the richness of historic tradition and of religious experience which the various groups of Christian believers can bring. We must aim at comprehension, not at omission or elision.

4. It is possible to cooperate without reference to organic union. Cooperation is practicable on the basis of the spirit of unity already

existing, should grow naturally out of it and will prepare the way for still larger unity. Indeed, a larger measure of union is likely to come only as the result of the increasing fellowship, understanding and trust that spring from joining hand-in-hand in common tasks.

5. The larger cooperation and unity required are best produced along the two following lines of endeavor:

(a) Seeking such spiritual awakening as will bring all who are federated into so complete a union with Christ that they will discover that they are closely united to each other as members of Christ's body. It is this which more than anything else will remove competition and unfriendly rivalry among Christians.

(b) Presenting to the federated bodies so great and inspiring a task that they will allow no minor differences to stand in the way of a united performance of that task. It is for this reason that the missionary movement has been such an inspirer of cooperation. It has brought the church back to the point of view which transcends all national boundaries, and recognizes as brothers the men of every race, color, or stage of civilization.

6. Cooperation and federation are possible with full freedom in expression. This is seen, for example, in the work of the Federal Council of the Churches of Christ in America, in which nearly twenty million Protestant communicants join in common programs without experiencing any external coercion of any sort and without sacrificing anything of what any denomination regards as essential. Illustrations are also at hand in the Foreign Missions Conference of North America and other interdenominational organizations.

7. A true denominationalism and interdenominationalism are not antithetical. No federation can ever become effective and powerful if the denominational units that comprise it are weak and inefficient. The spirit of sectarianism is, of course, fatal to cooperation, but a growing sense of unity within each denomination and a clear recognition by each denomination of its corporate responsibility should minister to a readiness to join with others in great tasks that no denomination can achieve alone. One of the obstacles to interdenominational cooperation in the past has been the lack of unity within many a denomination itself. Whatever truly unites Christians more closely within each denomination will lead to that larger unity which united them to their fellow Christians of other names.

8. A cooperative movement ought to be directly representative of the churches themselves and ought to be directly responsible to them. Otherwise it can not truly speak or act in the name of the denominations. Unless its policies and programs are controlled by the denominations, through properly accredited representatives, it cannot hope to retain permanently their confidence and trust. The interdenominational program, whatever form it takes ought to be such that it will be regarded by each of the cooperating bodies as being as truly its own as the work done within the denomination itself.

VI. ADVANCED STEPS NOW CALLED FOR

In general, it may be said that there are five clearly discernible and urgently necessary measures of further advance before us.

1. The Christian denominations separately, and in consequence associatedly, must discern more clearly than they do the true functions of the church, its duties and its problems.

2. The Christian denominations in each nation need some central agency of cooperation possessing full trust and responsibility, controlled and directed by them.

3. The denominations possessing and directing this agency should use it fully and discharge through it their common duties, instead of leaving them to independent, undenominational agencies which act either in part or not at all in the name of the church.

4. Between the churches of all lands there should be developed international understanding and fellowship, with such international instrumentalities as are necessary for the discharge of the international duties of the churches.

5. Interdenominational and international cooperation is possible only when men trust one another and have in their central loyalty to Christ a bond of union stronger than any of the tendencies of division.

The problems which these advanced steps involve in the field of interdenominational action are not different in kind from those which exist inside each denomination. Interdenominational trust and unity, even international trust and unity, rest on the same principles as intradenominational trust and unity. They all involve one simple problem, can the diversity of the body be preserved in the unity of the Head?

That there is an indispensable need for some international organization of the Christian forces seems to us too obvious to admit of doubt. Such an organization, it must be made entirely clear, should have no external authority over any denomination. On the contrary its own authority must come only from the common counsels and agreements among the denominations or national groups that comprise it. As to the particular form or method of organization that will best minister to the world's need there will probably be difference of opinion. The following appear to be possible forms that the proposed organizations might take, growing out of the experience recorded in the previous pages of this report.

1. An international undenominational alliance; that is, an agency whose membership should be drawn from the churches of all lands but without any official capacity or delegated responsibility. Such an organization, while doubtless the most easy to form, could hardly give adequate expression to the fundamental principles that we have considered above.

2. An international alliance of denominational international agencies; that is, some kind of comprehensive association comprising such units as the Lambeth Conference, the Lutheran World Convention, the World Alliance of Reformed Churches Holding the Presbyterian System, the Methodist Œcumenical Conference and the Baptist World Alliance. It must be borne in mind, however, that these denominational alliances are themselves very loosely organized and that a body formed from them would necessarily be looser still.

3. An international council of national denominations. This would afford the most directly representative form of organization. The most serious problem would arise from the great number of denominations in most countries and the difficulty of securing the presence of so many representatives at international meetings.

4. An international council of national Federations of Churches; that is, an inclusive council composed of the representatives of bodies like the Federal Council of the Churches of Christ in America, the French Protestant Federation, the Deutsche Evangelische Kirchen Bund, the Swiss Federation of Churches, and the official agencies of interchurch cooperation in the other lands. There are, of course, important countries in which no such council or federation exists, but it may well be doubted whether the churches of these lands would be likely to join in effective cooperation internationally until they had first begun to deal cooperatively with their own problems at home. The existence and work of a international council, moreover, would probably serve as a stimulus to the establishment of national councils in countries where they have not yet developed.

This international cooperation—whatever be the form it takes—will be furthered and in no sense impaired, by the maximum achievement of cooperation or union in more limited areas or among smaller groups. Whatever progress toward unity may be made, for example, among the various Methodist Churches or the various Presbyterian Churches in America; whatever may be accomplished in bringing together all the churches of a single nation, like Canada; whatever may be done to strengthen the bonds between the branches of the same denominational family in different nations of the world, will all contribute to the larger goal we seek.

Finally it must be kept constantly in mind that certain habits of mind and qualities of spirit both promote and are promoted by cooperative service. These habits of mind should be sedulously cultivated—"the habit of thinking of others' interests as if they were our own, of trying to enter into the nature of their experience and to see things as they see them, of inculcating in those whom we can influence this catholic and sympathetic spirit, and of making place for it in our educational program and in our religious publications; above all, of complete frankness and confidence in our dealing with one another."

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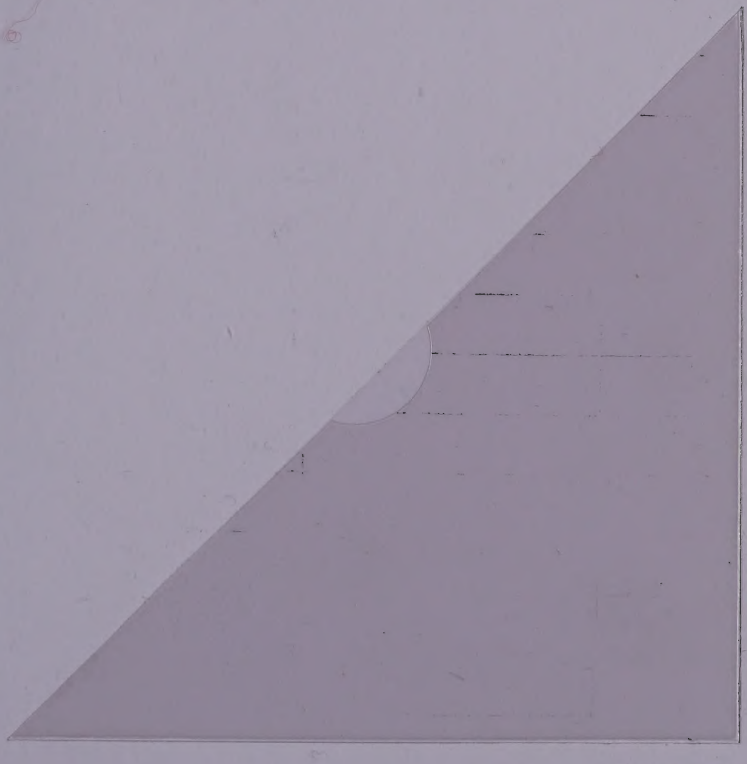

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